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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME XLVI

JACKSON, MISS., April 3, 1924

NEW SERIES VOLUME XXVI, No. 14

## W. M. U. STATE CONVENTION, WINONA, MISS., APRIL 8-10. COME!

Dr. J. G. Chastain writes that he went wild with joy when his son Judson entered the ministry. We joy with you, beloved.

"Carthage must be destroyed" was a Roman slogan and it was destroyed. But recent excavations in the buried city are said to have unearthed eleven Christian churches.

The Sisters of Charity in charge of the Nurses Training School of the Charity Hospital in New Orleans, have dismissed twelve nurses for bobbing their hair. The Womens Clubs of New Orleans are protesting.

A great ado has been made over a paper dollar of 1917 which was said to have a picture of the Pope and the rosary. Mr. McAdoo, who was secretary at the time, says there is absolutely nothing to it; that the money was from a plate during Mr. Lincoln's administration in 1863.

Drinking whiskey, defaulting as a bank official for several thousand dollars, running away, brought back to Memphis, suicide, a big funeral at the church, with an address on his "noble life." It is hard for the average man to maintain his respect for religion—or, more accurately, for some who are supposed to represent it.

Brother Forrest Pack, who finished his course at the Baptist Bible Institute and has since been pastor at Park Place, Houston, could be brought back to Mississippi as pastor, or pastor's assistant, evangelist or Sunday School and B. Y. P. U. worker. He has many friends in the state who would be glad to see him return.

Brother T. E. Waldrup, who went from Mississippi to Florida, has recently resigned at Lake Helen to accept a call to Delray, a town of 4,000 people on the southeast coast between Palm Beach and Miami, a place of larger opportunity. The church has already \$30,000 collected for a new church. The church at Lake Helen passed most commendatory resolutions about the retiring pastor.

Pastor Geo. S. Jarman goes from Baldwin to Ruleville. He has been at the former place for 26 months, in which time there have been 75 added to the church. There is a splendid Sunday School and an A-1 Intermediate Union which won the State Banner. The church is in good condition and the pastor leaves with regret. In connection with his pastorate Brother Jarman was principal of the High School for two years, in which he rendered good service.

Tate County Churches had a Fifth Sunday Rally at Coldwater on the thirtieth. It was our privilege to hear great addresses by Brother W. E. Hardy and Brother C. H. Moffatt. The people were evidently deeply interested and mightily helped. Dr. B. P. Robertson conducted the round table in the afternoon, in which all of the brethren had their opportunity to express themselves. But it was not the editor's privilege to be present during this discussion. After speaking morning and afternoon we went on to Memphis and spoke in McLemore Ave. Baptist Church at night. It was good to be with these home folks again.

The Shaw Church had a feast of dedication for a week.

Maybe you will want to visit Confederate Memorial at Stone Mountain when you go to the Southern Baptist Convention in Atlanta.

At the recent convention of architects in Cincinnati it was said that \$200,000,000 will be spent in building churches in the United States in 1924.

Kentucky has a new law requiring the Bible to be read in the public schools. Do you favor it? Do you read the Bible to your children daily? Do you favor a law compelling parents to read the Bible to their children?

The National Assembly of Greece declared for a republic last week and abolished the former reigning dynasty. The Greeks are so mercurial in temperament that they may change their minds, but they are now headed in the right direction.

The Baptist accepts and passes on the statement that sixty per cent of Northern Baptists do not attend church, give nothing to its support and render no service. About that proportion in Mississippi do not read the Baptist Record and are worthless in the denominational life.

The United States District Court has decided the Oregon school law unconstitutional. This law attracted attention of the whole country by requiring all children in the ordinary school age to attend public schools. The Catholics particularly objected to the law. Its constitutionality will now be tested in the Supreme Court at Washington.

The Outlook is publishing a series of prize letters on "What The Church Means To Me." They are interesting. One of them, by a girl sixteen years old thinks the church is queer, and protests that young people do not wish to be amused at church, and can't understand why so much energy is spent in seeking to entertain the young people. Something in that for the older ones to think about.

Some times the side dishes at a dinner are the most palatable; sometimes even the most nourishing. We are not making any comparisons, but there are those who will recall the special luncheons and conferences at the recent convention with a great deal of satisfaction. We are thinking now of the assembly, at a luncheon in the First Church on Thursday, of the organizers from all the associations and the coming together of the heads of the various institutions. First a representative from each of the six districts spoke. Mind you this was after a particularly good dinner (surnamed luncheon). Those six were Brethren Morgan, Vick, Harwood, Ray, Yarbrough and Mayfield. Brother W. E. Holcomb made a particularly good speech to the pastors. Judge Russell addressed himself to the laymen. And then various aspects of the Campaign were discussed by Brethren Allen, Martin, Huntsberry, Simmons, Tull, Whitten and Miss Lackey. It was a meeting in which everybody seemed hopeful and the contagion of faith will spread.

By means of the radio the sermons of Dr. Truett preached in Dallas, Texas are heard in London and Paris.

The Northern Baptist Convention meets this year at Milwaukee. The Bible Union will hold a two days session just before the Convention.

Mr. J. J. Eagan, a prominent Christian layman of Atlanta, passed away last week. He had done good service in promoting friendly relations between the races in the South and in other lines of philanthropy.

The Campaign song written by Miss Lackey was sung at the Sunday School and B. Y. P. U. Convention and is now published. Copies can be had from the office of the W. M. U. in Jackson free of cost for the asking. Get them and sing the song in your church services every Sunday from now to May 1st.

The foreign-born in this country sent \$400,000,000 abroad during the last fiscal year. This, together with the expenses of our tourists in Europe, our gifts for relief purposes and other items not only wipe out the trade balance in our favor, but it even appears that Europe in 1922 got the better of us by about \$500,000,000.

Baptists, at least theoretically, acknowledge the final, binding authority of the Bible. But a good many of them are coming to accept its authority except when it conflicts with their desires or with the spirit or custom of the times. For example: when it says, "As in all the churches of the saints, let the women keep silent in the churches"—well that's different and forthwith it is explained away.

We are in receipt of a little pamphlet by Pastor R. L. Baker, D. D., of Ashland, Ky., in which he makes known to us (for we were ignorant of it) that the churches called Disciples of Christ (often called Campbellites) are of a different denomination and in many ways unlike those calling themselves The Christian Church; originating at different times and places and under different leaders. He says the Disciples have no legal or moral right to call their churches Christian Churches as that is the legal title of another denomination. The pamphlet probably sells for five cents.

Years ago you heard people talking about being "land poor". That meant that they owned land and nothing else. They had more land than they could cultivate for lack of tenants and mules and equipment. They were paying taxes on the land and deriving no revenue from it. May it not be that Mississippi Baptists, possibly others, are suffering a similar misfortune? We have more church members than all other denominations put together. But they are just "lying out". Two-thirds of them never see a Baptist Record, and so the plowshare of denominational spirit and purpose and work never touches them. They are unproductive so far as the work of the kingdom is concerned. Whose fault is this? Whose business is it to see that these people are cultivated, enlisted and made fruitful? Whose business is it to sell them the Baptist Record?



### BIBLE JOTTINGS

By Eldridge B. Hatcher

Here are some facts about the book of Acts. The author is Luke. He wrote also the Gospel. The Gospel tells what Christ did while he was on earth. Acts tells what he did on earth after ascending to Heaven. He directed the work from Heaven through the Holy Spirit, who was sent to earth.

The key verse to the book is the eighth verse in chapter one. The latter part of the verse reads "And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth".

This verse draws four circles, one around Jerusalem, the second around Judea, the third around Samaria and Judea and the fourth one around the known world, and the book of Acts is built around those four circles. The book carries out the program indicated in that verse. In other words the first chapters tell about the beginnings of the work in Jerusalem, then the reader finds himself advancing out into Judea, next into Samaria and the remaining chapters describe the spread of the gospel to distant points in Asia and Europe.

Peter and Paul are the leading characters, with Jerusalem and Antioch as the strategic cities. The first twelve chapters have Peter as the outstanding figure with Jerusalem as the headquarters and the remaining chapters tell of the missionary journeys of Paul with Antioch as the base of operations.

The big bulging fact in the book is the fiery enthusiasm with which the apostles and early Christians went at their task, flying in the face of danger and death,—at Jerusalem and unto the uttermost parts of the far-flung lines of heathendom.

Pastor T. L. Holcomb writes from Sherman, Texas: "We have just closed a ten days revival. The weather was unfavorable but the power of the Lord was upon us. H. R. Holcomb of Mansfield, La., did the preaching. J. Frank Cheek from the Seminary conducted the music. One hundred twenty-two were added to the church, ninety-two of them for baptism."

### CONFERENCE-VACATION BIBLE SCHOOL

This conference was led by Dr. P. E. Burroughs of the Sunday School Board, Nashville, Tenn. He stated that this school grew out of an effort to supply Bible instruction and entertainment for children, in large-cities, during vacation months. The movement grew throughout the eastern and northern states, until a few years ago when the schools were conducted with some degree of success in the south.

The experimental stage of the movement was brief. Religious leaders have held the schools in their churches, from two to six weeks in length, to increase the number of hours of Bible instruction for the child and to improve his environment. A number of Baptist churches in the Southern Baptist Convention have tried out the schools with some degree of success. There is a growing demand for them in the smaller cities and towns and in a few instances in country churches.

To meet the demand for these schools the Sunday School Board has employed Brother H. E. Ingraham to lead in promoting the interest of the Vacation Bible Schools throughout its territory. Anyone interested in week day religious education as carried on in this way can secure full information as to what it is, origin and growth, need, scope and purpose, organization, program, how to finance, etc., may write Mr. Ingraham in care the Sunday School Board, Nashville, Tenn.

—J. C. Richardson.

One of our young ladies from Mississippi now in the Louisville Training School would like work back home this summer as pastor's assistant.

### SUNDAY SCHOOL BOARD FORCES PRAY DAILY FOR SUCCESS OF CAMPAIGN

It will doubtless be of a matter of interest to the brotherhood in the various states interested in the success of the Campaign to know that every week day, from 11:40 A. M. to Noon, the employees of the Baptist Sunday School Board at Nashville, along with those of the Tennessee Baptist headquarters and of the 75 Million Campaign headquarters, assemble in a prayer service in the interest of the Campaign. This suggestion of Dr. L. R. Scarborough, general director, was enthusiastically adopted by Secretary I. J. Van Ness and the other workers in the building and these daily services have been held since the first of February and will continue to be held throughout the remainder of the Southern Baptist Convention year and perhaps throughout the calendar year.

While those attending the prayer services pray that God will enable them to do their own full duty in the Campaign, they also bear in mind every special meeting, rally and other Campaign effort that is being held or made in every other state in the Convention territory at a particular time.

Those who have attended these prayer services have experienced a great spiritual uplift in their own lives and their experiences are such that they can commend a daily prayer service to our Southern Baptist forces everywhere.

### AN EXPLANATION AND INVITATION

J. M. Kester, Educational Secretary

Where can we secure the latest missionary information, is a question which many pastors and church workers are asking. It is especially important at this time of the year when missions occupies the central place in sermons and addresses.

Realizing the need of a clearing house for such information, the Foreign Mission Board created what is known as the Educational Department. This department keeps in touch with the missionary literature and methods in all countries and seeks to pass the information thus received on to the various workers in the churches. It is not a money-making agency; but rather a channel of missionary information.

It is hoped that this word of explanation may become an invitation to pastors and church-workers to make more use of this agency as a source of missionary information. The Educational Department is prepared to furnish any mission book published at the publisher's price, and also to furnish tracts and leaflets of the work of the Foreign Mission Board, and suggestions as to the best methods of doing missionary education and disseminating missionary information among the church members.

Let the Educational Department of the Foreign Mission Board, Richmond, Virginia, know your needs.

### THE FIFTH AROUND THE WORLD CRUISE

By Frank C. Clark, from New York, January 20th, 1925, westward, by specially chartered new Cunard-Anchor "California"; 17,000 tons, oil burning; time four months; price \$1,250 up; including hotels, guides, drives, fees, stop overs in Europe. Visiting Panama Canal, Los Angeles, 18 days in Japan and China, Java, 18 days option in India, Cairo, Jerusalem, Athens, Europe, etc.

### THE TWENTY-FIRST MEDITERRANEAN CRUISE

By Frank C. Clark, from New York, January 31, 1925; by specially chartered new Cunarder "Laconia"; 20,000 tons, time 62 days, price \$600 up, including drives, guides, hotels, fees; 18 days in Palestine and Egypt; 600 to 700 passengers are expected on each cruise. Persons who may be interested in either of the above cruises will address Dr. B. P. Robertson, Special Agent, Senatobia, Miss.

### THE BIBLE AND THE PUBLIC SCHOOLS

By George W. McDaniel, D. D.

The desire to require the reading of the Bible in the public schools is well meaning, but misconceived. With those who believe the Bible is the word of God, I am in hearty accord. We stand together for thorough-going Americanism, for the Bible as the foundation of our faith, and the embodiment of the highest code of morals. I would not be in disagreement with these good people in their ideas of the value of the Bible and as to the benefit to be derived from its reading. A cherished principle, however, causes me to part company with them in their effort to compel the reading of the Bible in the public schools.

Some people do not like principles, particularly those which cut across their prejudices. Superficial thinkers often misunderstand one who advocates a principle as against their policy. Nevertheless, principles are fundamental things which should be maintained at every cost. The man who takes counsel of the possible loss of popularity because he stands for a principle is not a man. The real man takes the sneers and jeers, the criticism and slander, of enemies made in contending for a principle, as the soldier of freedom takes and wears unabashed the wounds received in battle. He can bear anything but recreancy to duty, disloyalty to principle.

The United States has made one distinctive contribution to civilization, to wit: The separation of Church and State. In the American arena the freedom of conscience was first incorporated in written law. That means that the State has no religious function. This is not to disparage religion. Shallow minds accused Jefferson of opposing religion when he was working for the measure that has been of most blessed consequences to religion.

#### Force and Free Will.

The foundation of the State is force; the foundation of religion is choice. The State wields the strong arm; religion employs gentle methods. The State appeals to the militia to preserve order; religion appeals to free choice to win adherents. It is writ large on the pages of history that whenever the Church joined with the State for any purpose religion suffered. Religion and government are both strengthened when they are recognized as two distinct hemispheres.

Now, the Bible is a religious book. True it is charming literature, authentic history and sound philosophy; but its chief value is as a book of religion. The proponents of the defeated measure to require the reading of the Bible in the public schools admit that the Bible is a religious book. That is the very reason they want it read. They believe so thoroughly in the Bible that they ignore great principles in their eagerness to have it read by law in the schools. Good people were never more mistaken than are these dear friends.

In the public schools there are text-books founded upon the fundamental teachings of the Bible, or which contain extracts therefrom. Milton and Shakespeare abound in such teachings and extracts. Such text-books are in the schools, however, for secular instruction and are not included in the constitutional prohibitions against sectarian instruction. The highest courts have rightly made this distinction. Intelligent men ought to see the difference between requiring the study of Shakespeare, a secular book, and requiring the reading of the Bible, a sectarian book.

Religion is purely voluntary. That principle runs all through the New Testament. God does not compel any one to hear or believe. What God does not do, man dares not attempt. Religion is a thing between the soul and God. It is of such a personal, spiritual, sacred nature that government must not touch it. It is so vital and vigorous that it does not lean upon the prop of the State. Attempts to have the State in some way advance religion are, in the last analysis, a confession of the weakness of religion, which some of us will not admit. The Christian religion does not need any assistance from the State. Every time the State has touched Christianity it has



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Jefferson's Statute

A new impetus was given to Christianity in Virginia by the adoption of Jefferson's statute for establishing religious freedom. What opponents feared was a stunning blow, proved to be a quickening power. Believers were multiplied, the name of the Lord Jesus was magnified, the word of God mightily grew and prevailed until the Christian citizenship of this Commonwealth are now dominant. This dominance should make them all the more mindful of the free principles under which they have grown to greatness and very regardful of the rights of the minority. Baptists were once in an insignificant minority in Virginia and suffered trespass upon their religious rights. They are now in a majority of all the denominations and should not trespass upon the rights of present minorities. When we have stated that Baptists have never persecuted we have occasionally been met with the taunt, "They never had the opportunity." A Baptist who would compel the reading of the Bible in the public schools of Virginia lends credence to that taunt, for such a law is obnoxious to the religious sentiments and antagonistic to the religious convictions of many of our people. It is an infringement upon their consciences.

Leaving the fundamental principle of the freedom of conscience and the separation of Church and State, the compulsory reading of the Bible in the public schools is open to certain other objections.

Violates the Golden Rule

It violates the Golden Rule. By that rule we must do by others as we would have them do by us. Suppose you chanced to live in Utah, where the population is predominantly Mormon. How would you like for the State to require the daily reading of the book of Mormon in the public schools where your children were pupils? Yet, they would have the same right to do that as we have to require the reading of the Bible in the public schools of Virginia. Put yourself in the position of the minority and see the wrong and injustice.

The Virginia Bill of Rights

It violates that equality which ought to be the basis of every law. Mason's Declaration of Rights considers all men as entering into society on equal conditions and, particularly, as retaining an "equal title to the free exercise of religion according to the dictates of conscience." While we claim for ourselves the right to read the Bible and embrace its teachings, we cannot deny an equal freedom to those who may not wish to read the Bible; nor can we tax them to maintain schools and support teachers who are required to read a religious book.

It violates the same principle of equality by granting peculiar exemptions to some. Parents or guardians may have their children excused from hearing the Bible read. That clause in the bill which died in the Legislature is unique. There is not a statute on the books which enacts a general State law and, at the same time, exempts from its operation every person who may make written request for exemption.

Conscience of the Teachers

It violates the rights of those teachers who cannot conscientiously comply with the law. They may be diligent students and profound believers in the Bible. They may even read it in schools where the population is so homogeneous that there is a universal desire and where no trespass upon rights is involved, and the practice is voluntary and without objection. But this is quite different from the State intervening and requiring every teacher, irrespective of his faith and conscience, to read the Bible in every school, irrespective of the school's constituents.

It places the reading of the Bible in the hands of those who may not believe the Bible. Though there can be no comment, the general manner and the tone of the reader's voice may undermine the child's faith in the Bible. I would not want

a Modernist reading the Bible to my child. That there are Modernist teachers in the public schools is practically certain.

It mars the religious harmony now happily existing among the various sects. People are most sensitive about their religion. You can bring on a controversy in a minute, and such controversies are heated and often bitter. We had a slight demonstration of this in the feeling displayed between the Jewish rabbi and the Methodist bishop before the Senate committee. What happened there would have been repeated in worse form in different communities had the bill become a law. There was also indication that some of the Senators were not as calm and dispassionate as one would expect of men entrusted with grave responsibilities.

Wronging the Children

It wrongs some of the children whom it is mistakenly intended to benefit. This in two ways: (1) By requiring all children not excused by parental request to listen to the reading of the Bible whether they wish to or not. One of the surest ways to give a child a revulsion for religion is to try to enforce it upon him. Pastor though I am I would not compel any children to listen to the reading of the Bible. I would reason with them, try to persuade them, appeal to their conscience, but force them—never! I have met too many adults who formed a permanent distaste for things religious because they were compelled to religious attendance in youth.

(2) By excusing from the class room those children whose parents make such request. When pupils are thus excused they are liable to be regarded with aversion and subjected to reproach and insult by their fellow pupils. They, or their parents, are regarded as hostile to the Bible which a majority of the pupils have been taught to revere. They are put at a serious disadvantage in many ways with respect to others. The courts have said as much, and more, in deciding against laws requiring the reading of the Bible in the public schools.

Homes and Churches

It transfers to, or divides with, the State a responsibility which properly belongs to the homes and churches. The duty of reading the Bible to children is primarily that of the homes. There are, alas, too many evidences that parents would evade what God requires of them by passing on to the Church or school a duty which devolves first upon them. How many proponents and supporters of the bill to require the daily reading of the Bible in the public schools read the Bible daily in their own homes? Ah, there's the rub! In the home, above every other place, is the opportunity to saturate the mind with the Scriptures and to lay those foundations of faith and conduct which shall never be shaken. Here is where acute emphasis needs to be placed. It is this solemn duty which I would have our people discharge, this inviting and flying opportunity which I would have our parents see and seize.

Furthermore, there are the churches whose commission commands them to go and teach. The churches are custodians of the oracles of God. They preserve those oracles by proclaiming them. It behooves the churches to quicken their step as they go everywhere with their message of salvation and service. It ill becomes them to ask the aid of the State, through its public schools. To ask that aid is a contradiction to our holy religion which disavows dependence on the power of this world; a contradiction, in fact, for Christianity existed and flourished in spite of every opposition from human laws; a contradiction in terms, for Christianity was not ordained by human policy, but by divine revelation, and relies upon its innate excellence and the patronage of its author; a contradiction in just government—which, in the language of Madison, "will be best supported by protecting every citizen in the enjoyment of his religion with the same equal hand which protects his personal property; by neither invading the equal rights of any sect, nor suffering any sect to invade those of another."

I must not conclude without commending to

each of you the reading and study of the Bible. It is the most wonderful book in the world. No other book compares with it in moral excellence and spiritual sublimity. Its moral meaning is perennially fresh, its spiritual light never failing. It is one book whose truth you can never exhaust and whose preciousness sweetens with acquaintance. Have your own Bible as a daily companion and nightly meditation. Mark it well. Ponder its doctrines, practice its precepts, live in its light and die in its promises.

"We've traveled together, my Bible and I,  
In all kinds of weather, with smile or with sigh,  
In sunshine or sorrow, in tempest or calm,  
Thy friendship's unchanging, my Lamp and my Psalm.

"We've traveled together, my Bible and I,  
When life has grown weary, and death e'en was nigh;  
But all through the darkness of mist and of wrong,  
I found thus a solace, a prayer and a song.

"So now who shall part us, my Bible and I?  
Shall critics, or scoffers, or others who try?  
Shall shadow for substance or stone for good bread  
Supplant thy sound wisdom, give folly instead?

"Ah, no, my dear Bible. Revealer of Light,  
Thou Sword of the Spirit, put error to flight;  
And still through life's journey, until the last sigh,  
We'll travel together, my Bible and I."  
—Religious Herald.

MISSISSIPPI AND THE BAPTIST STUDENT CONFERENCE AT MURFREESBORO, TENN.

By Frank H. Leavell, Executive Secretary The Inter-Board Commission, Memphis, Tenn.

Are the students on your campus reckless for Christ?

Can your campus be made different by Religion?

Students from the leading Baptist and State Colleges in Mississippi faced squarely these and many like questions and campus problems at the second annual Baptist Student Conference for the Central States which was held at Murfreesboro, Tennessee, February 22nd and 24th, 1924. The entire program was built around the theme, "Make The Campus Different."

Attendance Large

The attendance was large. The response on the part of the students to every appeal and suggestion was remarkable. From Mississippi the following were on the program: Student Carl Travis from Mississippi College, Student Fred T. James from Mississippi A. & M., Student R. O. Bickerstaff, University of Mississippi, Student D. H. Hall, Jr., a native of New Albany, Miss., but now in the Seminary at Louisville. The University of Mississippi sent the largest delegation from any school in the state. Practically all of the schools, however, both tax-supported and Baptist, sent delegations.

Program Practical

The programs planned were intensely practical. They dealt first hand with the problems of the campus. At six different sessions six choice students presented and discussed the following campus problems:

1. Student standard of action.
2. Indecision, a vital campus problem.
3. How a Baptist organization will make the campus different.
4. The Student's Daily Devotion.
5. How Sunday is spent on the campus.
6. Soul-winning on the campus.

Campus Problems

At three sessions there were open conference periods of one hour. The students were not hesitant to discuss openly and frankly the problems

(Continued on page 6)



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and  
give your old address as well as the new when writing us for a  
change. If you do not send in your renewal your name will be  
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of  
100 words, and marriage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word, which must ac-  
company the notice.

### IN THIS SIGN

Whether there was a vision given to Constantine that made him the victorious Christian Emperor of the Roman Empire, we do not know. The story is that he saw a cross in the sky and about it these words: "In this sign thou shalt conquer." Or what interpretation he put upon it we cannot say. If he saw in it simply a new ensign or standard for the Roman Legions, then he fell short of the vision. The cross is more personal, more intimate, more painful, more destructive of self than that.

This much of the vision is true, not only for Constantine but for all the rest of us: If there is to be any victory, it must begin with the conquest of self. The only hope of self conquest is in the cross of Christ. Any other method of self control or self subduing only results in a refinement of selfishness. But the cross is the putting to death of self. It is not easy for us to understand Paul's language when he says, "Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world." It is difficult because one must experience it to understand it.

It is only when this happens to us that we are prepared for other adventures and other victories. We cannot be successful abroad if we have been defeated at home. We can not win over difficulties outside until self has been crucified inside. Victory over the obstacles outside will be prevented by defeat inside.

This is true in all our Christian work, but what we are thinking of now is the success of the great kingdom enterprise which we call the Campaign. We cannot go forth conquering and to conquer unless it is in the spirit of the cross. Self abnegation, self denial, self immolation are the beginnings of victory. This must begin with the leaders and run all the way through the ranks of our people. It is not to include our gifts only, even what we call sacrificial giving. It requires ourselves. Our pride, our boasting, our plans, our organization, our reputation, our all must go to the cross. It is not to be our victory but the Lord's. It must not be an imitation, counterfeit hypocritical voice, but the yearning of our souls which says: Not unto us, O Jehovah, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.

As we march out on our final months' march for the spring Campaign, let us gather at the cross, begin here and take this symbol of service upon our hearts and let our lives and labors be the expression of its spirit and the interpretation of its message.

### IN THIS THY MIGHT

It was a great surprise to Gideon when the Lord appeared to him and addressed him as a "mighty man of valor". He was only a farmer lad, and in fear of the Midianites was at that moment threshing out his little crop of wheat in

a cave for fear of the marauding Midianites, the wild Bedouins of the desert.

But he was evidently doing a mighty lot of thinking. Farmers have more time to think than most folks. That he was thinking seriously and what he was thinking about are shown in his quick response: Oh my Lord, if Jehovah be with us, why then is all this befallen us? And where be all these miracles which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? But now Jehovah hath forsaken us, and delivered us into the hands of the Midianites. He had been thinking seriously, recalling the past, asking questions and trying to solve the riddle, and it all comes out when the Lord appears to him.

And then it is said, Jehovah looked upon him and said, "Go in this thy might, and thou shalt save Israel". His might was in the look which the Lord gave him, the appearance of the Lord to him, the presence of the Lord with him. It was not in himself nor in his position in Israel. The angel had said, "Jehovah is with thee"; that was enough.

The very fact that he felt his unfitness and his inability was a good preparation, a necessary preparation for the equipment which would make his triumphant. If he had gone in his own strength or wisdom, he would have gone to failure and the doom of himself and his nation. But Jehovah looked upon him, and said, "Go in this thy might."

A little later on it is said, "The Spirit of Jehovah came upon Gideon and he blew a trumpet, and Abiezer was gathered after him." They tell us that the words literally mean "The Spirit of the Lord clothed himself with Gideon". The lesson in this incident has sermons for us all. But especially is the lesson pertinent and pungent in this period of the Campaign. If Jehovah has looked upon us, we can go in strength. If our leaders in the churches have seen his face there will be nothing which can prevent the triumph of the cause.

Any country pastor or town pastor or city pastor, any deacon or W. M. S. leader who has met the Lord, has heard his voice, is invincible. Whatever the obstacles, they will be overcome. Do you believe the story of Gideon? Do you believe that Jehovah is the Living God? Do you like Gideon ask, "Where be all the miracles that our fathers told us of?" Do we not know that he is the same yesterday, today and forever; that he lives and works and reigns and leads and conquers today? "This God is our God forever and ever; he will be our guide even unto death."

### TRANSFORMATION OF JACOB

There are certain characters in the Bible which are of outstanding interest, not because they were better than others, but rather because they were not so good. They are helpful and instructive to us not for what they were but because of what they became. It is the change they underwent which gives us hope and stimulus.

Among those of the Old Testament who stand out in this way was Jacob, just as Peter attracts our attention in the New Testament for the same reason. They are interesting and helpful because they were human; they were so like ourselves. They bid us hope and they show us how we may ourselves become better.

It is not possible here to go through the whole story of Jacob and the whole process of his transformation. We must simply get a snap shot of him on one occasion. It must, however, be observed that the secret of the whole transformation was in the seed of faith planted in him early in life. Like some church members of today, he was no better than a whole lot of people on the outside. Indeed he seems not to have been naturally so good a man as his brother Esau. He was, as his name implies, a supplanter, a trickster, a grafter. But he had faith in the promise of God. He kept that securely hid away in his heart. And even his trading was done with that

back in his subconscious mind. Was it always subconscious?

It was this faith in God which kept him from utterly falling, and which brought him back after twenty years of wandering to the land which he knew God had promised to his seed. But even this faith had to undergo a good deal of chastening and correction; had to have the earthly dross removed from it. And it is about this critical test and purging that we are now thinking.

He was on his way back to the land of promise. He had cheated his brother Esau and Esau had vowed to kill him. But twenty years is a long time to cherish hate and murder. Perhaps he has forgotten or forgiven. Or maybe he can be appeased with promises and gifts. Jacob will risk it. He reaches the border, two companies of angels meet him and he begins to feel secure. But to make sure he sends messengers to his brother with a kindly greeting. These return to say that Esau is as angry as ever and is coming with four hundred armed men.

Jacob is affrighted, all his hopes go glimmering. His plans fall to dust. He is in utter despair. His previous success with tricks fail him at the critical moment. His superior genius goes for naught, and he is utterly unprepared. He is thrown back now on the Lord. The one who had offered to be his refuge and strength now becomes his only hope and resource.

"When other helpers fail and comfort flee  
Help of the helpless, O abide with me!"

He put all the people and flocks ahead of him, and betook himself to God. The prayer is too long to quote here. Read Genesis 32:9-12; also verses 24-32. It was an eventful night, a moment of destiny. He pleaded the promises of God; he confessed his sins and unworthiness; he entreated God for deliverance. It was not a short fight; it was not an easy victory. His faith was going through the crucible that night. He was being transfigured in his mind. All the old self-confidence goes. All the dependence on trickery vanishes. The habits and deposits of years of sinful life are consumed.

Jacob was "left alone". And there wrestled a man with him till the breaking of the day. It was the day of destiny with him. If the day broke and the victory was not won then all was lost. But God is good. Jacob surrenders. He puts himself under the protection of God. He goes next morning back to his company a wounded, crippled, conquered man. To the day of his death he bore the marks in his body and in his soul. He never again walked without limping; but he walked with God and was transformed and victorious. The Jews remembered in the after years this holy night, and reverently abstained from that time on from eating of the sinew which is upon the hollow of the thigh because their father Jacob had here been touched by God. From this time on we hear no more of Jacob. No, his name now is Israel—He's God's nobleman.

What business firm is satisfied to stock its shelves with the best and keep it there? What good will it do to make the Baptist Record and not get it to the people? Somebody is responsible for this situation. Whose business is it to circulate the paper?

Dr. Scott, missionary to China, has in the last few days seen two magazine articles of a popular kind which suggest the effrontery of the missionary enterprise—"the foisting of another religion upon a people satisfied with their own." He said: "As Andrew Carnegie puts it in his biography, so interesting otherwise, but pitiful in its religious aspect: 'Brahmanism has been ordained for the Hindu, Confucianism for the Chinese, etc. Why disturb them?' Such a sentiment abroad in our land," continued Dr. Scott, "makes one burn with indignation at the outrage upon the deity and power of the Lord Jesus Christ."

Plant one acre for God.



# INQUIRY

Send us your best thoughts on the interpretation of these two scriptures, in 300 words, within ten days of the date of this paper.

1. "Things which eye saw, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." 1 Cor. 2:9.

2. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

Books were sent last week to Brethren D. W. McLeod and J. R. Sumner. We shall be glad to present books to those sending the most helpful interpretations of the above. This department, we regret, was crowded out last week.

The following interpretation speaks for itself: **Baptized Because of Death and Resurrection** 1 Cor. 15:29.

Paul is answering those who say "there is no resurrection". Baptism is a figure of burial and resurrection. Every suitable subject for baptism believes in the resurrection of Jesus. In the act of baptism, he declares his belief in the resurrection of Jesus. Since Jesus rose, human beings will rise.

Baptism is a memento, a memorial, a monument of Christ's resurrection. It is an emblem, a symbol, a type of the resurrection. It is a likeness, a similitude of the resurrection from the death in sins to the new life in Jesus.

Why be baptized into Christ's death, if Christ did not rise? Why be buried with Christ by baptism, and raised to walk in newness of life, if there be no new life in Christ? Why be planted in the likeness of his death, if there is no resurrection?

Every one who is truly baptized is one of the dead, because of whose death to sin, he is baptized. If there is no resurrection, what shall they do, who are baptized, because of their belief that they are dead to sin and alive to righteousness?

One is not baptized to bring on Christ's death and resurrection, but because of that death and resurrection. He is not baptized to bring to pass his death to sin and his resurrection; but because of that death and resurrection. He is not baptized to make possible the death and resurrection of his own body; but because of his assurance of them. He is not baptized that his baptism should be accepted as a substitute for the baptism of some dead person, but that it should be accepted as a declaration of his own death to sin and selfishness, and his pledge to live in newness of life to the glory of God.

We hang the murderer for murder, we imprison the thief for theft.

## DR. SCARBOROUGH TOURS THE DELTA

The following is a schedule of speaking dates for Dr. Scarborough, running April 9 through the 13th. The brethren in the delta section will please take note of the places and dates where Dr. Scarborough will speak and arrange to hear him. Dr. Scarborough has a great message and it would be a calamity to have him speak in reach of you and then fail to hear him.

### Speaking Engagements.

Riverside Asso'n Conference, Clarksdale, Wednesday, April 9—3:00 P. M.

Clarksdale First Church, Wednesday, April 9—7:30 P. M.

Delta Asso'n Conference, Greenwood, Thursday, April 10—11:00 A. M.

Greenwood First Church, Thursday, April 10—7:30 P. M.

Sunflower Asso'n Conference, Moorhead, Friday, April 11—3:00 P. M.

Indianola, Friday, April 11—7:30 P. M.

Vicksburg, Bowmar Ave., Saturday, April 12—7:30 P. M.

Vicksburg First Church, Sunday, April 13—11:00 A. M.

Leland First Church, Sunday, April 13—7:30 P. M.

Pastor Fleetwood Ball reports that his Sunday School at Lexington, Tenn., gave nearly one thousand dollars on the special mission day.

Senator McKellar of Tennessee charges that Secretary Mellon, who has charge of prohibition enforcement, is interested in distilling.

Dr. W. W. Hamilton, pastor of St. Charles Avenue Baptist Church in New Orleans, is conducting a training school for his people this week with the superintendence of Arthur Flake.

Wesson Church elected two good men as deacons recently, Prof. Russell Ellzey and Mr. M. E. Furr. Pastor W. B. Holcomb will have his son, H. R. Holcomb, to assist him in a meeting beginning April 29th.

Efforts are being made to stop the investigation of the scandals in Washington by crying out against "muck raking". Thieves never did like the light turned on. So in the religious world there are those who raise their hands against "contention and disputing in the churches", because they are afraid of what might come to light.

A skeleton of something or somebody has been discovered in California which the discoverer claims is older than the Piltdown man or the Neanderthal man; in fact they say it may be 500,000 years old. Now we never did believe in letting any country in the world get ahead of America and when it comes to going back into the unknown past we can figure with any of them.

Ninety thousand dollars is what the Foreign Mission Board had to pay in interest because some people delayed the paying of their subscriptions and some church treasurers and some mission secretaries were slow sending in the money. Mine went in the day I got my check. How about you?

It so happens that the largest battleship to be commissioned by the United States Navy cost about the same amount that Baptists of the South are asked to give this year for all missions and benevolence and education, \$27,000,000. And remember that this does not reckon the cost of any other vessel, nor the cost of operation.

Where shall we go for our source of religious authority? Catholics say, "To the pope and the church", some Protestants say, "To the Bible", and other Protestants ask, "But whose interpretation of the Bible?" The last class of Protestants believe the ultimate source of religious authority and of moral certainty rests in an illuminated mind and heart subjected to the full influences of the Holy Spirit.—Western Christian Advocate.

Right here is the permanent parting of the ways among Christians and we had just as well recognize it for we will have to reckon with it. The question of authority, What is the final and supreme authority for a Christian, is the one that will locate us and make us. The idea expressed above in the Advocate that the ultimate source of religious authority and of moral certainty rests in an illuminated mind and heart subjected to the full influences of the Holy Spirit is both impossible in practice, and contradicts the plain teaching of the Bible. Many people claim to have "illuminated minds" who believe and teach things which are mutually contradictory and destructive. There would be as many standards of what is right or true as there are people in the churches. Besides this the Word of God says, To the law and to the testimony; if they speak not according to these there is no light in them. Again, "If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord." "For ever, O Lord, thy word is settled in heaven." The effort to substitute something else than the Word of God as a standard of authority is too often born of a departure from its teaching or an unwillingness to obey its commands.

Lexington Church on last Sunday called brother N. A. Edmonds of Eupora, and they are assured of his acceptance.

It is said that the number of students in North Carolina University has gone from 500 in 1905 to 2,000 at present.

Congratulations to brother and sister Charles Dicken of Durant who celebrated their golden wedding March 25th.

"Jesus allows every soul to make its own discovery of him." Then he charged the disciples that they should tell no man that he was the Christ. Mt. 16:20.

Brother Carson Taylor began a meeting at Skene March 23rd, with large crowds and good interest from the first, with the lost already inquiring the way.

Dr. W. E. Farr begins a meeting in his church at Grenada, April 6th, with brother R. Q. Leavell preaching and S. M. Armstrong and wife in charge of the singing.

Students of Oklahoma Baptist University have two daily noon day prayer meetings for twenty minutes, presumably one each for the young men and young women.

Dr. E. P. Alexander has just issued the Baptist Handbook for 1924. The price is not indicated, but is about 50 cents. If you want to know Baptist facts, send and get it.

The worship of Ashteroth seems to have returned: an Episcopal rector in New York insists on "eurythmic dances" as a part of the Sunday ritual. He is under the censure of the bishop.

The Watchman Examiner and The Christian Index are publishing serially the chapters of Dr. Mullins' book on Christianity at the Cross Roads, the book itself to appear in about four months from the Doran Press.

Sir Oliver Lodge thinks that the command to slay all the beasts of the Amalekites was the last word in barbarism. Perhaps he overlooked the fact that this command was what saved the war against Amalek from being one of selfish pillage and plunder.

Is it unreasonable or unfair to ask such Catholics if it is merely an accident, and nothing more, that Iowa, whose church communicants are 72 percent Protestant, has the lowest percentage of illiteracy in the United States, and that Louisiana, whose church communicants are 59 percent Roman Catholics, has the highest percentage of illiteracy? Is it, again, a mere coincidence that Iowa's 1,672,805 natives whites, largely of Protestant stock, have one-half of one per cent of illiterates among them, while New Mexico's 220,893 natives, largely of Catholic stock have 11 1-2 per cent of illiterates?—Spevanz in World's Work.

## LIKE THE PALM TREE

I am sending \$2.00 to renew my subscription to the Baptist Record. I don't want to miss a single copy. I am 81 years old the 7th of this March. My husband is 85 February 6th. We have been married 56 years last September, have raised seven children, five boys and two girls. All of them are married. We are very feeble, but are still in our own home where we came to when we married. God has blessed us and my trust and faith in Him holds me true to the cross. Let the prayers of the readers of the Baptist Record help to strengthen me in my feeble health.

Always a true Christian,  
—Mrs. N. A. Triplett.  
Mashulaville, Miss.



(Continued from page 3)

presented. A list of thirty-seven questions was distributed at the first session and provoked definite discussion. The twelve questions below indicate the tone of the list:

How many minutes a day do you pray? Ever pray thirty minutes by watch?

How about smoking, cursing, drinking? Students? Co-eds? Any?

What per cent of your students go to Preaching? Once a day? Twice?

What do you think of a "Church Tramp"?

How many students on your campus know their life's work? You?

Do your fellow students bet on the games? Is this Christian?

Do students on your campus hobo? Is this stealing?

How long since you led a soul to Christ? When try?

How different would it make your campus to have a full time Baptist religious secretary? Isn't this possible?

How many of your students study on Sunday? Do you? Right?

As 1 is to 10 what is the standard of honor on your campus?

Is immorality on your campus condemned or winked at?

The inspirational speakers were scrupulously selected from those in the South who know campus life intimately. The groups at Murfreesboro included Mr. A. L. Todd of Murfreesboro, Dr. I. J. Van Ness, Dr. William Russell Owen of Macon, Georgia, Dr. J. E. Dillard, Dr. Joseph P. Boone of Texas, Dr. W. C. James, Dr. W. O. Carver, Dr. John N. Hill, Miss Juliette Mather, Dr. T. B. Ray, Missionary Frank Connely, Mr. Harry L. Strickland, Miss Louise Foreman, Dr. B. D. Gray, Dr. J. Powell Tucker of Selma, Alabama, Dr. Harry Clark of Nashville, Mr. B. S. Ding of China, Mrs. W. J. Cox of Memphis, and Dr. L. R. Scarborough. Prof. E. Powell Lee of Macon, Georgia, directed the music, and the quartette from Mercer University sang throughout the sessions.

#### A Campus Organization

At each of these sectional conferences the Inter-Board Commission released a suggested constitution for a Baptist campus activity. This grew out of the necessity for some simply plan for concerted unified campus activity. However, it is not the plan of the Commission to add a new organization to the already crowded campus. Nor is it to destroy existing organization. The idea is to bring together representatives of each organized religious group in an Executive Council to direct and unify the whole Baptist religious life of the campus. The minimum of machinery and the maximum of student enlistment is the objective.

The students eagerly considered the proposed plan, discussed it freely, amended it in several details and voted to accept it as the basis for the campus activity. A number of colleges for some time past have had this plan actively in operation.

#### State Meetings Next

State delegation meetings were features of this series of conference. At the suggestion of the Inter-Board Commission, the various State delegations considered the advisability of a State Student Conference for next fall. Such a State project would make it possible for more students to have personal contact with an inspirational meeting and would focus interest locally on the new Student Movement. The Inter-Board Commission plans not to have South-wide gatherings the next scholastic year.

At Murfreesboro the students from Tennessee, Mississippi, and Alabama approved the plan and appointed committees to confer with the proper State forces and promote such a gathering. The States of Kentucky, Illinois, Georgia, and Florida also approved this plan. Georgia and Florida formed a joint committee to confer with their respective State forces regarding such a meeting. The students from the States of Kentucky and Illinois also instructed a joint committee to con-

fer with the State forces in the matter of promoting such a conference.

Plans are being made by the Inter-Board Commission for two South-wide student gatherings: one for the West and one for the East, for the fall of 1925. It will then be decided how often thereafter Student Conventions may wisely be held.

#### The Student Movement On

The three conferences of this year prove the fact that our Baptist Student Movement is on. Contacts on every hand reveal a new Baptist student consciousness. The students are enthusiastic in their approval of what Southern Baptists are doing for them. Their response is phenomenal. With their awakening there is a serious, tense atmosphere of spirituality. They are pleading for student religious secretaries to help direct their activities. The campus for Jesus Christ is their slogan. Southern Baptists have set their hands to the plow and they will not turn back.

We are gratified to note the awakening in Mississippi in regard to student religious activity. The Mississippi Woman's College at Hattiesburg has a full-time student secretary. Plans are being promoted now to place full-time secretaries in some of the tax-supported schools next fall. The Baptist students at the University of Mississippi, at the Mississippi A. & M. College, at the Hattiesburg Normal School, at the Mississippi State College for Women at Columbus, and at the Mississippi Woman's College at Hattiesburg have a definitely set-out Baptist Student Organization according to the suggestions and policies of the Inter-Board Commission.

Such a program is a necessity at every school in the South, and a full-time Student Secretary in the larger schools must be realized if Southern Baptists are to properly appropriate the possibilities of this vital element of their constituency.

The Inter-Board Commission has from the beginning realized that relief must ultimately come from the State Mission forces. It is indeed encouraging to see so many of the States forging ahead in this direction. With the aggressive spirit of Mississippi in all lines of denominational work, we can but predict that it will be one of the leading States in this somewhat new but necessary denominational activity.

#### STATE SECRETARIES ON CUBAN MISSION

We are profoundly convinced that Southern Baptists must do much more for the Cuban mission work and DO IT NOW. The field is ripe unto the harvest. The Cubans are gratefully responsive to every approach from the United States. The Catholic religion is losing ground and the churches are deserted because the people no longer trust that faith. Democracy is the Cuban Star of Hope. The Baptists' message and method with its spiritual democracy satisfies their heart hunger as no other message. They believe in us. They trust us. Besides, Cuba is the gateway to Latin-speaking America, a strategic consideration in the development of the mission work there. The state secretaries, to a man, were persuaded that NOW is the time and Cuba is the place to establish a training center and missionary base for a larger and more aggressive missionary effort among the Latin-speaking people of America.

For these and many other reasons we are persuaded that the time has come to greatly enlarge and strengthen the Baptist work in Cuba. The new seminary and college buildings must be erected right away. On this point we feel we cannot be too emphatic. At other points permanent buildings and equipment must be provided soon. Additional workers must be sent at an early date to relieve that faithful and heroic little band who are literally spending their lives and their all in our stead to win Cuba to Christ.

Therefore, beloved, we, the State Secretaries' Association, after close study and personal observation of the achievements and needs of our

Baptist Mission work in Cuba, record it as our mature conviction that Southern Baptists through our Home Mission Board must at once greatly enlarge our support of the mission work in Cuba if we are to realize our providential privilege and part in winning Cuba to Jesus Christ.

S. B. Rogers, Florida

Arch C. Cree, Georgia

For the State Secretaries Association.

#### HOW THE COUNTY ORGANIZER MAY PRESENT THE FINISH UP PROGRAM TO EVERY MEMBER IN THE COUNTY

The question was asked at the County Organizers' Conference in Jackson, how to reach the membership of country churches, having no pastors, with the Finish Up Program, and one answer was, to have an all day meeting, inviting members of the near-by churches to attend.

I find this will only partly solve the problem, as there are a number of members who cannot, or will not attend. In fact there are a number of non-attending members in all of the churches, and they need to be reached for their spiritual good, and for the cause we represent.

It is practically impossible to visit and interview every non-attending church member, so I have concluded the best way is to write them letters, letters filled with Christian love, inspiration and information, accompanied with Campaign tracts, including the subjects of tithing and stewardship.

Our program appeal should reach every member in the county every month this year. It is a big job, securing the list of names from all the Clerks, and mailing a thousand or more printed or duplicated letters at intervals, but it will bring results. I tried this plan in 1919.

—T. E. Spencer, Moss Point, Miss.

#### HOW TO MAKE THE ATLANTA CONVENTION GREAT

By L. R. Scarborough

As I face the finishing of the great common task among us, I have great anxiety concerning the next convention. Five years ago Atlanta gave us our greatest convention. It was a mount of vision, a place of purpose, a high tide of spiritual power. There we began our march upward to higher heights. We pledged the Master 75 million in cash for His Kingdom. It was a convention great in pledges and promises. Now we are to go back to Atlanta. Will it be a mount of vision? Will it be a place of achievement? Will we make it another leaping board for future accomplishment? What sort of convention will it be? The answer hangs on our conduct from now until then. What will make it great? I answer according to my judgment:

1. The preparation of prayer. We saw afar and rose to high heights before at Atlanta because we prayed. Anxious, perpetual, persistent, importuning prayer paved the way for the advanced march of God's army. I should like to urge the brotherhood and sisterhood throughout the South to engage in pressing, persistent prayer to the God Who began the good work in us that He may bring it to a glorious finish. Prayer will win. Prayer is always our way out.

2. The preparation of pledge-paying. We must pay our pledges if we come back to the mount of vision in a spirit of triumph. Before we shouted over what we pledged. Now we cannot shout as we ought unless we pay our pledges. Rejoicing and triumph at Atlanta has a cash basis. It has its price in gold. We prayed and pledged. Now if we will pray and pay we will enjoy the triumph together. I urge the brotherhood to send in the cash, lots of it, from millions of Baptists. We must not face the new program in its preparation with large deficits on our causes. If we will give Dr. Love a million and a half to cover his over-draft and a million and a half more to start the next year on, and give Dr. Gray a million to cover his over-draft and a million more to face



1924

1924

## Mississippi "Finish Up" Program

### BAPTIST 75 MILLION CAMPAIGN

#### ALL-DAY MEETING IN APRIL

The most important thing that should claim the attention of the pastors and associational workers for the next month is to see that an all-day meeting is held in every church on the regular preaching day in April at which time the cash offering should be taken on the 75 Million Campaign to be followed up vigorously by faithful committees until every member has had opportunity to make a contribution.

We had over nine hundred churches to make contributions to the Campaign in the Spring round-up last year. We ought to make it at least one thousand this year. In fact, every church that is in co-operation with our mission work should make the most liberal offering possible at this time.

#### BAPTIST RECORD SUPPLEMENT

This issue of the Baptist Record carries a "supplement" which should be carefully preserved by every subscriber. This supplement carries information on the Campaign that is indispensable to any interested Baptist. In the front pages of the supplement will be found information about the achievements of the Campaign world-wide and also in Mississippi, and following that will be found the standing of every church in the state on the Campaign as of March 31, 1924, including the 5-year pledge of every church, the amount paid to March 31 and the balance unpaid to the close of the Campaign period. Find your own church on the list, note the balance unpaid and then make a sacred resolve that in so far as you are able that balance shall be paid.

#### ASSOCIATIONAL CONFERENCES

Last week and running through last Sunday nearly every association in the state held a conference in the interest of the Campaign with

the future with, we will start the joy bells to ringing in a million hearts and face the future program with a conquering, triumphant shout. With money to meet the needs, to relieve the causes, to redeem our pledged honor for our schools, missions—foreign, home and state—to help the orphans and the sick and the aged ministers and to furnish munitions of war all along the Baptist battle-front, we will have a great time in Atlanta. The collections from now until the convention ought to be the greatest in our history. We can make it so if our leaders will lead and our people will give. If we have joy at Atlanta we will have to have lots of cash before we get there.

3. The presentation of the uncritical approach. What we bring to Atlanta will decide the triumphs at Atlanta. We must not only bring the psychology of prayer and the price of cash; but we must bring minds and hearts co-operant and uncritical. A divisive spirit brought by the messengers to the convention will contribute to division and defeat. Come with a constructive mind, a co-operating mind, a heart set on peace and progress and spiritual power. Southern Baptists are wonderfully united. Criticism seems to have given way and we are approaching a great unified, co-operant Convention. I would urge all our people to be contributors to progress, unity and co-operation. Let's present a united Baptist front to all the adversaries of the truth, the promoters of sin, the backers of Satan. I would not have a compromised unity. I would have us together on the Word and the work of God.

4. Let's come with the preparation of evangelistic passion. We are to meet at Atlanta because we love souls and the Christ Who saved souls. Let's sing that note loud and sound it clear down

special reference to the cash round-up in April. Dr. Geo. W. McDaniel, pastor of the First Baptist Church, Richmond, Virginia, spent five days in the state; also Dr. H. L. Winburn, pastor of the First Baptist Church, Arkadelphia, Arkansas. Dr. R. B. Gunter attended meetings in north-east Mississippi that were originally scheduled for Dr. J. W. Gillon of Kentucky.

We feel that every association should be well prepared to reach out to every church and gather in a great offering for the Lord's work during April.

#### PLANT ONE ACRE FOR GOD

The plans which have been thoroughly announced by letters and circulars to the pastors and workers, suggesting that each farmer plant at least one acre for God and that every woman who has chickens set at least one hen for God, has been favorably received in every section of the state. As this article is being written a long list has reached our desk from one church showing a nice list of farmers who will plant the one or more and also a list from the same church of the women who will follow the other plan.

We would urge the importance of pressing this proposition with great vigor during the next few weeks while the planting season is on.

In writing the church clerks about this plan we were careful to link the plan on to tithing by suggesting that if the farmer would plant one acre in every ten for God that he might claim the promise, Malachi 3:11, "I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground." It would show a beautiful spirit of sacrifice and thanksgiving if every farmer and every farmer's wife would follow the plans suggested and give the entire proceeds as a thanks offering to God over and above their regular contributions.

through the sinews of our strength and the depths of our consciences. Atlanta ought to be the preparation for the greatest session of evangelism we have ever had.

We must press stewardship and the budget campaign. We ought to have at least 20,000 Baptist churches on the budget plan at the beginning of the next campaign. Then, we must finish this campaign. We will have an unfinished task after Atlanta. It will be the raising of millions of money. We will face our greatest money task. We must face it as conquerors in the spirit of win or die. We must not lower the standard below 75 million dollars. We are able to do it. We have the money and the organization. Our word is out; our honor is at stake; our causes are imperilled; the future program is involved; all we hold dear is wrapped up in the money victory just beyond the Atlanta Convention. We must face this task like the French faced the Germans at Verdun and our brave marines faced them at Chateau Thierry, with the will to win. We must get ready for a forward advance in the next program. We must not take a back-track. Joshua and Caleb set the soul of Israel across the Jordan. They had the will to cross and face the frowning walls of Jericho. They followed their wills. So must we. All these holy things and others face us at Atlanta. Now is the time for leaders to lead us and for men to be men. Now is the time for women to do as they have ever done, their brave part. Will Atlanta be our Ai or our Jericho? If we behave ourselves like we ought and the leaders lead like they ought and our people sacrifice like they ought, we will sweep on from Atlanta to victory. God is just getting us ready to do something big for Him. Let's stand the test and be there when He needs men and

when He calls for unconquered and unconquerable soldiers.

I am a candidate for Baptist victory. I want to be a winner. Let multitudes of Baptists go to Atlanta in May to finish one great task in victory and begin another bigger, broader, better, and start it with the conquering spirit. These are my sentiments, my prayer. God help Southern Baptists to do their best now.

#### THE GULFPORT REGIONAL CONFERENCE

There was held in the First Baptist Church, of Gulfport, on Wednesday night and Thursday, March 12 and 13, a conference of representatives of the Baptist churches of the coast counties looking to the finishing up of the Seventy-five Million Campaign. Though the weather was bad to start with and increased in severity throughout the conference, the attendance was good. Dr. W. P. Price of Alexandria, La., opened the conference with his soul-stirring address: "The Tonic of a Great Task". After showing the audience that the task is truly a great one in many particulars, he revealed the fact that it is not too big for Southern Baptists. At this point he not only discussed the resources of Southern Baptists but showed that certain classes within the ranks of the Southern Baptist Convention alone could pay the amount required to finish the task by December 31, 1924. The response at the end of his message was gratifying in that practically everyone in the house stood when he called for those who expected to pay their pledge in full before the close of the Campaign period and then add a free-will offering in addition. Dr. Price brought greetings from the conference at McComb with the information that they had agreed to do the same.

Aside from the very practical and helpful discussions on Thursday, the outstanding hour was at eleven o'clock when our own Secretary J. E. Byrd brought his message, "Some Reasons for Paying Our Pledges". It was great to be there. Many of us got new conceptions of the greatness of the Campaign and the possibilities that lie out before us in the event of victory. He not only brought new information and a new inspiration for the task, but a call to renewed consecration to the task of ultimate victory.

Dr. W. A. McComb as pastor of the First Baptist Church and chairman of the program committee presided over the sessions of the conference in a gracious way and with his noble wife provided every comfort and offered every courtesy imaginable to make their guests comfortable and happy. Gulfport and the First Baptist Church are indeed fortunate in having this cultured, consecrated couple of Christian workers in their midst for service and leadership. A delightful luncheon was served by the ladies of the church to the complete satisfaction and joy of every one present.

Among those present as visitors from without the territory of the conference were Dr. J. T. Christian, Professor of Church History, Baptist Bible Institute, New Orleans, La.; Rev. A. L. O'Brian, Enlistment Secretary for the Fifth District, residing at Hattiesburg, Miss.; Rev. and Mrs. Carl O'Neal, formerly in the pastorate at Memphis, Tenn., but now engaged in general evangelistic work. All contributed to the success of the conference. The conference closed with a fellowship service.

—S. G. Posey.

A. D. Muse, who has just held several meetings in Oregon and California, has canceled other engagements on account of his father's health and has returned to Mississippi where he will be glad to do evangelistic work.

Brother Leon V. Young, who graduated at Mississippi College three years ago, and is now graduating at the Louisville Seminary, will be glad to return to Mississippi and ought to be brought home for pastoral work. His wife also graduated at the training school in Louisville.



# Mississippi Woman's Missionary Union

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Do not fail to send your name to Mrs. B. A. Talbert, Winona, Miss., stating that you will attend the Convention April 8-10, and wish a home while there. Winona is making extensive preparations for this meeting. Join us there and enjoy the good things in store for us. You will note a copy of program in this issue of the Record.

Our Miss Traylor has had quite a time for the past ten days, fighting intestinal influenza. We are so happy to announce that she has recovered her health and is gaining in strength. She is making great preparations for her program at our State Convention. Note what splendid things are given on this Wednesday afternoon program.

We now have copies of the Campaign song, with music: "Duty Done Means Victory Won". Send to this office for as many copies as your church would like—and will use. Let us sing ourselves to victory this final year of the Campaign.

### From Gulfport W. M. U.

The leaders of the Woman's Missionary Society met in the auditorium of the First Baptist Church Monday afternoon at 3:30 and gave their regular monthly missionary program.

Circle No. 3 had the program and after an appropriate service of song and prayer Mrs. W. A. McComb read in an effective way, several scriptural selections and led the meeting. She made a splendid talk on "Shall America Live?"

The program was an unusually interesting one. The ladies who took part were dressed in costume to represent their different subjects. Mrs. C. M. Bridge, whose subject was: "Americans—New and Old", was dressed as an immigrant woman and read an interesting and instructive paper.

Mrs. Lamar Moore then sang "Dusky, Sleepy Sally".

Mrs. T. P. Gary's subject was "The Child Race", and was splendid in her representation of an old time Southern negro mammy. She made an excellent talk on the subject, showing the possibility of this national problem being solved through Christ and little children.

Mrs. J. B. Williams' representation of a mountaineer girl was good. Her subject was "In the Mountains". She read an interesting article showing the growth of our mountain schools and the great work of our mountain school teachers.

Miss Lena Coleman, the last on the program, was dressed as a typical Indian woman. Her subject was "Indians in Southern States". She told of the wonderful work that had been done toward Christianizing the Indians in Oklahoma and other Southern states and stressed the importance of the work.

Mrs. Lamar Moore followed with a beautiful solo.

"From the Land of the Sky Blue Water", with Mrs. Burleigh Havard as accompanist. After the program Circle No. 5, who were hostess for the afternoon, served lovely salad, hot tea and cake.

**Plant one acre for God.**

## Program of Woman's Missionary Union Convention, Winona, April 8-10

### TUESDAY EVENING

"Be prayerful in your planning"

7:45—Opening hymn, "Come Women Wide Proclaim".  
 Scripture Reading and Prayer—Dr. V. E. Boston, Winona.  
 A Word of Welcome—Mrs. W. L. Huntley.  
 A Word of Response—By the President.  
 Sermon—Dr. H. M. King, Pastor 2d Baptist Church, Jackson.  
 Message in Song.  
 Appointment Enrollment Committee.  
 Announcements.  
 Adjournment.

### WEDNESDAY MORNING

"Steadfastly in prayer and ministry"

9:00—Devotional, Mrs. V. E. Boston.  
 Recognition of Guests: Mrs. W. C. James, Mrs. J. M. Gaston, Miss Emma Leachman, Miss Hattie Stallings, Others.  
 Reading of the Constitution and By-Laws.  
 Message in Song.  
 10:00—President's Message.  
 Prayer.  
 Secretary's Report—Campaign Reminder, State Missions.  
 Music.  
 11:00—Campaign Reminder—Foreign Missions—Mrs. J. M. Gaston—China.  
 Appointment of Committees.  
 Election of Nominating Committee.  
 Announcements.  
 12:00—Consecration Service—"Our Stewardship"—Mrs. R. B. Gunter.  
 Adjournment.

### WEDNESDAY AFTERNOON

Our Young People

"He Prayeth best who loveth best"

2:00—Song.  
 Reading of Minutes.  
 Our Prayerful Responsibility.  
 Hymn—O Zion Haste.  
 Devotional—Miss Hattie Stallings—China.  
 Report of Young People's Leader.  
 Report of Training School Trustee.  
 3:00—Campaign Reminder—Orphans—Orphanage Sunbeams.  
 Going Afar, by G. A.  
 Reliable Allies, by an R. A.  
 The Golden Hour, by a Y. W. A.  
 Presentation of Banners.  
 4:00—Address—Miss Emma Leachman, Atlanta, Georgia.

### WEDNESDAY EVENING

Our College Girls

"You can do more than pray after you have prayed; but you cannot do more than pray until you have prayed".  
 7:30—Y. W. A. Hymn, "O Zion Haste".  
 Invocation.  
 Report of College Correspondent.  
 Greetings from College Y. W. A.'s: Blue Mountain College, Clarke Memorial College, Hillman College, Woman's College.  
 8:30—Campaign Reminder—Christian Education—D. M. Nelson.  
 9:00—Address—Mrs. W. C. James.

## THURSDAY MORNING

"We get no further and move no faster than we pray"

9:00—Hymn, How Firm a Foundation.  
 Devotional—Miss Hattie Stallings—China.  
 Personal Service—Mrs. H. F. Broach, State Chairman.  
 Message in Song.  
 10:00—Margaret Fund—Mrs. W. J. Davis, State Trustee.  
 Prayer.  
 Messages from District Vice-Presidents: Mrs. R. L. Bunyard, Mrs. M. F. Doughty, Mrs. C. Longest, Mrs. J. K. Armstrong, Mrs. James Champlin, Mrs. I. L. Toler.  
 Music.  
 Business.  
 11:00—Address—Mrs. W. C. James.  
 Announcements.  
 11:45—Consecration Service—Miss Hattie Stallings, China.

## THURSDAY AFTERNOON

"From the sacred service of prayer no saint of God is excluded; the youngest and the weakest can pray".  
 2:00—Hymn—Hail to the Brightness of Zion's Glad Morning".  
 Prayer.  
 Campaign Reminder—Hospitals—Mrs. J. M. Hartfield.  
 2:20—Mission Study—Mrs. H. J. Ray, State Leader.  
 2:40—Campaign Reminder—Aged Ministers—Mrs. A. K. Godbold.  
 Prayer.  
 Message in Song—"America the Beautiful" (Congregation).  
 3:00—Campaign Reminder—"Home Missions"—Miss Emma Leachman.  
 Closing Prayer.

## Plant one acre for God.

Gospel Singers Mr. and Mrs. J. L. Blankenship are at present (March 30th to April 13th) assisting Pastor B. M. Jackson in a splendid meeting with the First Baptist Church, Walters, Oklahoma. They have recently assisted Pastor M. T. Andrews in a great meeting in the First Baptist Church, Texarkana, Texas, in which there were more than fifty additions to the church.

"Be not as the horse or the mule", means that we ought not to have to be controlled by force or by any compulsion from the outside, but should be moved by appeals to reason and conscience. The reason given in the Psalm for this exhortation by the psalmist is that the horse or the mule "have no understanding", to which you can appeal. There are lots of good sermons in that text. One ought not to be stubborn as a mule, and refuse to do what he is asked, just to show his liberty or that he doesn't have to. Instead of showing his independence he may be showing how much he is akin to an ass. Baptists don't need any drivers or bosses, but they ought to be the quickest of all people to respond to reason and conscience.

**Plant one acre for God.**



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Oxford Training School

During the week of March 9-14 the B. Y. P. U.'s of Oxford met in their annual Training School. This year the program was just a little different than before. In the afternoon the Juniors met in their class, twenty or more of them, after their class they were served refreshments. Beginning at five and running for an hour the Seniors and Intermediates met for their class work; three classes were provided for them with an enrollment of about sixty-five. The social period was from six to six-thirty, when lunch was served. Prof. E. O. Sellers of the Baptist Bible Institute was with us for a song service from six-thirty to seven and from seven to seven-thirty we had an inspirational message. Monday and Tuesday Brother Purser, the pastor of the church, gave this address; Wednesday Dr. M. O. Patterson of Mississippi College gave the address; Thursday Miss M. M. Lackey, State W. M. U. Secretary, brought the message, and Friday Brother Sellers had charge of this period. From seven-thirty to eight-thirty there were three classes, one for the men of the church taught by the pastor, a class for the women taught by Miss Lackey and a class for the choir taught by Brother Sellers. Brother D. A. McCall, pastor of the Lyon Baptist Church, was with us and taught the Senior B. Y. P. U. Manual. Dr. L. P. Leavell taught the book Training in Christian Service and Mr. Wilde taught the book Studying for Service to the Intermediates. Mrs. Wilds taught the Junior class in the afternoon. The week was most profitable even though we had during the week one of the heaviest snows of the year. We feel that our work is on a higher plain than before.

### Woman's College Elects B. Y. P. U. Director

The Mississippi Woman's College has elected their B. Y. P. U. Director for next year. Their present Director, Miss Wessie Boyd, will not be with them another year, as she is a senior this year. Miss Lena James has been chosen as the Director for another year. We bespeak for her the heartiest co-operation on the part of the B. Y. P. U.'s of the college, and we congratulate the girls on having Miss James as their director, for she is altogether capable and willing, two elements that must enter into a successful administration.

### Amory B. Y. P. U. Progress

The Amory B. Y. P. U.'s under the leadership of their new Director, Miss Lamara Beckett, have made splendid progress. The Senior Union was meeting in the main auditorium but with the consent of the Bible Class they moved their meet-

ing place to a fine room upstairs. They needed an instrument, so went to work and bought a new piano and have fixed up the room and are getting right down to business. The Intermediates have just taken their Study Course, taking the book "Training in Church Membership" with the pastor teaching. They have good leaders for each of the three departments now and all are doing good work. They had a good representative crowd at the convention in Jackson.

### Goodwater, Simpson County, Organizes

We have a letter from Miss Gladys Stingily telling of the organization of a Senior B. Y. P. U. at the Goodwater Church about two miles from Magee. We are glad to get this report and welcome this new union into the Mississippi B. Y. P. U. circle. Miss Stingily got her B. Y. P. U. training at Woman's College and that means that the Goodwater B. Y. P. U. will be a success.

### The Library Offer Hailed With Enthusiasm

We launched the Library Offer at the convention and it was hailed with enthusiasm and already letters have been coming in stating that they had already begun on the work. The three requirements are, Hold your own Study Course with at least half of the members taking and passing the work, Organize a B. Y. P. U. in three other churches and teach them the Manual with at least half of the enrolled membership taking and passing the work. It is a simple requirement and to every union that will do these three simple things the B. Y. P. U. Department will send a list of the best books handled by The Baptist Book Store, Jackson, Miss., and you may select fifty dollars worth and we will send them to you FREE of charge. The interesting thing is, who is going to be first to qualify and get the Library?

### Plant one acre for God.

#### Philadelphia Elects New Officers

The following list of officers for the Philadelphia Senior Union is reported by their efficient Corresponding Secretary, Mr. Luther Ashmore. President, Monroe Williams; Vice-President, Coyt Stotes; Secretary, Miss French Moore; Pianist, Miss Mystis Bradford; Bible Readers Leader, Miss Eunice Chute. They are planning great things for this term and under this capable corps of officers we can expect good results.

#### Water Valley on the Job

The Water Valley Church was the only one we know of that sent a special car of delegates to the convention. They picked up some oth-

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

JUST OFF THE PRESS—

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BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS NASHVILLE TENNESSEE



ers on the way and so it proved to be a special car in which several towns shared. Brother Metts, pastor of the Durant Church, took charge after the car passed Durant and they had a fine time singing and making speeches; it was a regular convention within itself. Water Valley had more than twenty delegates and the distance was about a hundred and forty miles. Their three unions as well as Sunday School was well represented at the convention.

### Blue Mountain Senior B. Y. P. U.

We've all the pep and the enthusiasm we can have. About two weeks ago we put on a campaign for new members. We have a Red and Blue side and each side is working very hard. They went all over Blue Mountain and of course up to the Mississippi Heights Academy and invited every one to the Union. The result was that the first Sunday the Blue side had fifty-five present and sixty per cent had done their daily Bible readings.

The Red side had thirty-six present and seventy-five per cent of them had done their daily Bible readings.

During the next week both sides were busy putting out posters. One of the posters of the Blues reads like this:

"You may take away my hat  
You may take away my shoes

Just so you let me join the Blues!"  
Then one of the posters the Reds made read like this:

"Roses are red, violets blue,  
Roses are 'gonna' beat  
The violets too!"

The next Sunday, which was last Sunday, we had present eighty-seven. The Blues had forty-five and the Red side had forty-two—and everybody, the whole eighty-seven were a hundred per cent in daily Bible readings! We were mighty proud of them. In the Bible Quiz each one seemed eager to answer the questions.

Our programs are all interesting. We have special music every Sunday. Messrs. Howard Slay and Paul Avery are our very able choristers. Ruby Dale Cooper is our enthusiastic president, and we have a corps of the best officers of the state in our union.

Our campaign closes in two weeks and the losing side gives the other side a party. Although the Blues are ahead, remember the Blues were in less number last Sunday than the previous Sunday, and the Reds are gaining all the time.

Who do you think will win? We will announce the winners in the Record. So look out for us!

—Pearl Cooper.

Blue Mountain, Miss.

Plant one acre for God.



3, 1924

Thursday, April 3, 1924

THE BAPTIST RECORD

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# B. Y. P. U. Department

*"We Study That We May Serve"*

Auber J. Wilds, Field Secretary

*The* SUNDAY SCHOOL  
BOARD'S



WEEKLY  
MESSAGE

JUST OFF THE PRESS—



## SUNDAY SCHOOL LESSON

### Sunday, April 13th

**Elijah and the Struggle With Baal**  
Scriptural Lesson—1 Kings 18:20-24, 36-39.

Collateral Reading—1 Kings 16:29-19:21.... Chapt. 21, 2 Kings 1:1-2:12.

Golden Text: "No man can serve two masters. Ye cannot serve God and mammon."—Matt. 6:24.

Introduction: The years intervening between Jeroboam and Ahab are full of tragedy and blood. Jeroboam, the son of Nebat caused Israel to sin. He made no place for Jehovah in the formulation and execution of his policy as king of Israel. He established his residence at Tirzah, a place celebrated for its beauty. He established two centers of worship: one at Bethel and the other at Dan, at the Northern and Southern extremities of his empire. At these places of worship he set up a golden calf at each of these centers as the object of the worship of his people. So he opened up the flood gates of idolatry, debauched the people and covered himself with infamy. Reigning twenty-two years, he was succeeded by his son Nadab, who was murdered after two years by Baasha. After twenty-four years carrying on incessant war with the kingdom of Judah, he was succeeded by his son, Elah, who was murdered in his own palace by Zimri, one of his captains. Zimri's reign lasted one week. Besieged by Omri, a claimant of the throne, in the palace at Tirzah, in an hour of desperation, he set fire to the palace and perished in the flames. Omri was a man of strength of purpose, and his reign of twelve years was one of achievement. He built his royal palace at Samari, and built the city of that name, subsequently prominent in Biblical history. Omri was succeeded by his son, Ahab, who is outstanding in the history of the kingdom of Israel. Ahab's reign affords the background of Elijah's activities in the Northern kingdom. One of the most dramatic performances of this heroic prophet of God forms the subject of our lesson.

1. Ahab was thoroughly dominated by his Phoenician wife, Jezebel, a fanatic and furious promoter of Baal worship. The elements of his character are so eclipsed by the frenzied strength, zeal and activities of his idolatrous queen, that it is difficult to segregate and estimate at their real value. He was a weakling, a moral coward, void of conscience. A moral degenerate incapable of lofty ideals, a mere puppet, a tool in the hands of Jezebel in the overthrow of the worship of Jehovah, the God of Israel. What he might have been and done as king of Israel, but for the influence of the vicious and corrupt Jezebel none can tell. He was not the first nor the last of men, whose name and fame have been consigned to infamy through the influence of a diabolical consort. Individuals, families and nations have been swept to ruin by bad marriages. Don't go to the brothel, nor to the dance hall, nor to flapperdom, nor the paint shop to get a wife. The card table, the gambling hell, the drinking and loafing house are not

good places to look for a husband.

2. Elijah, the prophet of God, unheralded and unexpected, suddenly appears like an apparition in the path of Ahab. His mission was to stem the tide of idolatry, which was overthrowing the altars of Jehovah throughout the kingdom of Israel. Our lesson presents Elijah in the midst of his conflict with worshippers of Baal. There appears some of the equipment which the prophet brings into his battle for God against the powers of evil. These may be noted as we see him passing to the mount of conflict and victory. (1) An unwavering faith in God. He believed the God of Israel, and believed in him. His faith was evinced in his challenge to Ahab. His faith was controlling. Not merely a creedal asset but a vital, impelling force in his thinking and action. God was as real to him through his faith as our own being. (2) He believed that God would vindicate the cause of truth and righteousness, against the powers of evil. The issue, to him was never doubtful. The God of Israel never slept, was never absent from the affairs of men, always in speaking distance, not as an indifferent observer, but as a helper, whose omnipotent power was at the command of those who fight back the powers of evil and seek to lift the world to higher levels. (3) Elijah believed in his prophetic call. His faith had passed into an assurance. He knew he was God's mouthpiece, the agency through whom God's will was made known to the people; through whom Jehovah's mighty power was wielded against the powers of darkness. In the strength of God he was invincible. In tranquillity of assured strength, he invited conflict, defied the king of Israel, and challenged the fanatical priest of Baal to a contest, the outcome of which he had no fears. (4) He has the firm conviction that even a good cause needs a bold, courageous champion. The good never succeeds and prevails without enthusiastic, hot blooded advocates, who magnify the interests for which they contend above their personal comfort and even their own life. A cause that is not bigger than its advocates is scarcely worth contending for. (1) In response to the challenge of Elijah, "Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel." (2 Kings 18:20.) With what trepidation Ahab called the people and prophets of Baal together we can never know. He had reason to fear the outcome of such a meeting, as he knew Elijah. What was the content of his message to the people must remain conjecture, but the people responded, they came. What thoughts, speculations and fears filled their minds, we are not told. "And Elijah came near unto all the people, and said: How long go ye limping between the two sides. If Jehovah be God, follow him; but if Baal, then follow him." (Ver. 21.) This is decision day. It is no time for straddles. The people must line up on one side or the other. Either for God or Baal. It is the people Elijah is seeking to set right. Ahab and Jezebel are too far gone to reverse themselves. They are

wholly for Baal. The people are still hovering over doubtful boundaries. Not out and out for God, or for Baal, Elijah leaves them to decide. They are dumb. They answered not. There is a manifest fairness to the people shown by Elijah. Perhaps sympathy. They may be halting because of their ignorance of Jehovah. (2) Elijah seeks to dispel their ignorance of the God of Israel and demonstrates the vacuity and impotence of Baal worship. "The said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them, therefore, give us two bullocks and let them choose one bullock for themselves, and cut it in pieces and lay it on the wood and put no fire under: And I will dress the other bullock and lay it upon the wood and put no fire under. And call ye on the name of your god and I will call on the name of Jehovah: And the God that answereth by fire, let him be God. And all the people answered and said: It is well spoken." (Ver. 22-24.) The prophet calls attention to the fact that he is woefully in the minority if masses all counted. He is one lone man; they are four hundred and fifty. He well knew that God and one man are in the majority anywhere, at any time, where truth and righteousness are at stake. Again, the prophet's proposition was open, fair and just to all concerned. No scheming, no claptrap, no legerdemain, were necessary in a contest for truth. The truth cannot stoop to untruthful methods for vindication. Good ends

do not justify bad methods and bad means. The people approved the prophet's plan of testing the truth.

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It was a simple, ocular demonstration, of which all the people were to be witnesses. (3) The altar is prepared, the bullocks are slain and laid upon the fireless altar. The priests of Baal are given first place in the contest. Clad in the gorgeous attire of their priestly cast they howl themselves hoarse in their cries to Baal, to send down the fire, the symbol of his presence and power and consume the offering. In their frenzy of despair they cut themselves with lances and red with blood they go down in defeat. Baal did not answer. Baal could not answer. The day is lost, Baal is no god. "At the time of the evening offering Elijah, prophet came, and said, O Jehovah, the God of Abraham, of Isaac and of Israel, let it be known this day that thou art God in Israel and that I am thy servant, and that I have all these things at thy word. Hear, O Jehovah, hear me, that this people may know that thou Jehovah, art God, and that thou hast turned their heart back again." (Vers. 36-37.) (1) This prayer is worthy of study and imitation. (a) It sums up the history of God's goodness to the fathers of the Israelitish nation, the God who calls and guides and blesses his own. (b) That God would disclose his presence and power, then and there to the end that the people may know that he is the God of Israel, as of old, and that their hearts may be turned back to his worship. (c) That his claim, and mission as the prophet of Jehovah might be vindicated and that the people might see that he is the servant of God. (2) The prayer is answered in the presence of all the people. "Then the fire of Jehovah fell and consumed the burnt offering and the wood, and the stones, and the dust and licked that was in the trench." (Ver. 38.) The answer was so complete and convincing that they fell on their faces: and they said, "Jehovah he is God, Jehovah he is God." (Ver. 39.) Elijah has won the people for a time, but, alas, the people are unstable. This and other efforts of Elijah served to check for a time the drift of Israel down the current of idolatry, but finally they were swept onward to ruin. The ten tribes are lost to history and the heritage they left to the world is one of ignominy and shame.

From the sexton of the Rollstone Church in Fitchburg, Mass., come these significant verses:  
He strived and connived to beat the band,  
And every dollar that he could land,  
He'd clinch it,  
He'd pinch it.  
He gathered in dollars for years and years,  
Dollars and cents in stacks and tiers.  
He'd hoard 'em,  
He adored 'em.  
He died with a fortune that was immense,  
But he hadn't a soul worth thirty cents!  
He'd pinched it.

I AM GLAD

"Oh, Cousin Beth, I'm going to visit Annie, and father gave me ten

dollars just to have a good time with while I'm in New Orleans."

Mary's brown eyes were sparkling and she threw her arms around her cousin. An answering smile was on the woman's face as she looked down into the joyous face of the little girl.

"I believe I'll tell you a secret", said the woman still smiling. She knew full well the word "secret" would catch the attention.

"Do. Secrets are such fun", urged the child.

"I was thinking of telling you how to have the most fun with your money," the woman said.

"How? Do tell me. I know you've been to New Orleans", came the eager question.

"You know that I always like for you to have a good time." (A quick nod from the child and the woman continued.) "Had you thought about

it, there is One who wants his children to be joyous?"

The child, a little girl of twelve, said nothing but looked up into her cousin's face and waited for her to continue.

"If you really want to enjoy your money, give the Lord His part—the tenth". There was happy assurance in the woman's voice. The girl kissed her and ran out.

Two weeks had passed. Again the child had come to see her cousin. They talked about the trip to New Orleans. (Continued on page 14)

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They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking powder contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U.S. Food Authorities.

**Packed in tin—keeps the strength in**



### BIBLE INSTITUTE AT WHITE OAK

We are going to have our Bible Institute at White Oak again. We have had one the last two years. It will be on the 18th, 19th and 20th of February. We don't know yet who our Bible teacher will be. We have the following on program:

Revs. J. L. Boyd, M. C. Hughes, R. L. Wallace, W. R. Allman, D. J. Miley, J. W. Hudson, D. W. Moulder, T. W. Green, M. E. Chapman, S. L. Gardner, Jack Hughes, C. S. Thornton, Mrs. W. D. Cook, R. P. Harelson, S. L. Walker, Arthur Ford and C. S. Moulder.

Everybody invited to come. The good people at White Oak will furnish free homes, for all their doors and hearts are wide open.

—D. W. Moulder, Pastor.

### A BUSY DAY IN THE DELTA By J. A. Lee

The first Sunday in January was quite a busy day for me.

At ten A.M. I taught the Bible class in the Tutwiler Sunday School. At eleven I preached on missions, using as a text Acts 1:8, and my outline was as follows: Introductory: Six great religious leaders have appeared before the world making their claims and have all gone the way of the earth save one, who said: "Lo, I am with you even to the end." Neither Judah, Bramah, Zoraster, Buddah, nor Mohamed ever made such a statement as this for they were only men like unto other men.

1. Note the honor conferred; I will make you witnesses; To represent the United States Government is great, but to represent the government of Jehovah God is greater.

2. Preparation for this witnessing; We must tarry at Jerusalem, or be much in prayer.

3. Note some requisites to tarrying at Jerusalem: (1) Feeling and knowing the ownership of God of every believer; (2) Feeling our personal obligation to God and his kingdom work.

4. Why should we give to missions? (1) Because it is God's plan; Ex. the farmer, the merchant, the shepherd, and (2) Because of the personal benefit coming from it; "Give and it shall be given to you." (3) Because God has commanded it and there is or cannot be a higher or greater reason for doing a thing than that God has commanded it.

5. Who should witness? Every kingdom member.

6. Where should we witness? (1) In Jerusalem—Our own homes. (2) In Judea—State Missions. (3) Samaria—Other states. (4) To the uttermost parts of the earth—Foreign Missions.

7. How should we witness? (1) In person—Ex. the boy who put himself in collection basket as it was being passed. (2) With our prayers and sympathy. If we pray for any thing we will also do for it. (3) With a part of our means. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

CONCLUSION: Peter was anti-mission, and the Lord showed him

the right way on the house-top at Joppa.

The church at Jerusalem was anti-mission and the Lord scattered it by persecution and the membership preached to all the nations.

At three in the afternoon I preached at Walnut, a little church about eleven miles from Tutwiler. This is a splendid community made up of some of the best people from the hill counties and has a splendid high school. I preach to this church the first Sunday in each month at three o'clock and it is a very promising point.

My text at this point was Jno. 4:34; subject, A Vision. And the outline was as follows: Introductory: Christ was thinking of, and illustrating the necessities of a spiritual kingdom and his disciples were thinking about the material things. NOTE—We are given to do likewise and the Lord must give, line upon line, and precept upon precept, to turn our minds in the right direction.

### Some Visions That Are Needed

1. We need a vision of self; Self is our greatest enemy. (1) We should see self as crucified. "I have been crucified with Christ and it is no longer I that live but Christ liveth in me." Gal. 2:20. (2) Must see ourselves as belonging to Jehovah; "Or know ye not that your body is the temple of the Holy Ghost, which is in you which ye have from God, and ye are not your own for ye were bought with a price; glorify God in your bodies." 1 Cor. 6:19-20.

2. We need a vision of our church; (1) We should pray for it. (2) We should attend its public services. (3) We should give it our very best influence. (4) We should support it with a part of our means.

3. We need a vision of the kingdom as a world-wide proposition. See Matt. 28:19-20.

At night I was back at Tutwiler and used the following for a text: Jno. 1:41; subject, Individual Evangelism. Introductory: We are now in a state of transition from a wholesale, to an individual evangelism.

1. Christ used this method; (1) The woman at the well; (2) Zachaeus and Nicodemus; (3) The thief on the cross.

### Some Advantages in This Method

1. It multiplies the number of evangelists or workers. NOTE—Every kingdom member should be a soul winner. Ex. Andrew found Simon; Philip found Nathaniel.

2. Those converted under the influence of a personal worker are more likely to come to full membership in the church than those who "Hit the sawdust trail, or come by signing a card." Under the wholesale method.

### Some Qualifications For the Individual Evangelist

1. Must believe the whole Bible—Those who would have others believe the whole Bible must believe it themselves. The Higher Critics never become soul winners.

2. Must have a true conception of the real value of a lost soul. Ex. what Paul said. Rom. 9:1-3.

### Preparation For This Work

1. Must tarry at Jerusalem, or be much in prayer. Ex. Ten days at Pentecost.

2. Must come in personal touch with the ones we expect to win. NOTE—We must, however, be as wise as serpents and as harmless as doves, as to time, place and manner of the personal contact, lest we cast our pearls before swine.

CONCLUSION: After having done all we can be sure to let the Lord have his way and time in the matter—never try to force a decision.

Now may the Lord bless all the readers of the Record, and please do not think me presumptuous, or think I am trying to advertise my work or method of preaching—no, not that, but just an account of a busy day in the delta and with more work than I can do.

### RIO GRANDE VALLEY

I came to the Rio Grande Valley over a year ago, and I find good loyal Baptists here. I met a Mississippi College man, Brother Boyd at Mercedes and at Harlingen, I met Brother Furnace, pastor here. He soon resigned, and as the church was looking for a man I recommended Rev. C. S. Wroten, having known him for two years. He was called to the church by a unanimous vote. On December the first he took charge of this church, and it seems that God was in the movement, as the congregation grows all the time. In two and one half months he had added to the church more than sixty members, and has raised more than fifteen hundred dollars for general purposes. This is a promising field, and we are looking forward to great things in the future. We have quite a task before us at this time, in as much as we have the Valley Wide Baptist Hospital at Harlingen, and we have the walls about half up. It is going to be a beauty when completed. We have a large field here with great opportunities, in as much as we have the heathen at our doors. More than half of our population are Mexicans, and they are responding to the Gospel. I find that these people are not so treacherous as I had anticipated. They show their appreciation of every effort that is made to Christianizing them. Brother Newbrough is the Mexican Missionary here and is doing some lasting work among the Mexican. He is supported by the state and this Association.

You people in Mississippi cannot appreciate this Mexican situation, and we are so close to Brownsville, and the many thousands of Mexicans that are coming over to this country, and all seems to be influenced by the Catholic Doctrine. Yes, our Sunday School has been re-organized, and bids fair to do some lasting work, also the Young People's Unions are in full swing. In fact our church is organized in every phase of the word. We are all proud of Brother Wroten, as he is doing things here as elsewhere. I know it is hard to see so many of the Mississippi pastors leaving that grand old state, but, brethren, when you can realize what a field of work Texas has you will be proud to be able to furnish so many good trained men for the service of the Lord.

Wishing the Record success and its many readers all over the state, I am

Your humble servant,  
S. B. Ferguson.

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# TALLAHATCHIE

We are planning for the spring campaign, planning to hold two Associational meetings at different points on the last Sunday in March and then follow up the work with an all day meeting in every church.

At present we have six pastorless fields and this will make the task much harder, but it is the determination of this County Organizer that every church do its best in this very critical year.

## THAT LIFE OF CHRIST BY PAPINI

The Life of Christ by Giovanni Papini is a wonderful book in some respects, and certainly very interesting to read, but it should be read with wide awake critical eyes, because of some erroneous and even dangerous teachings. It has been said Papini was a Roman Catholic by rearing and education, but has become a Protestant. This may be so in outward profession. But his work, *The Life of Christ*, is saturated throughout with Roman Catholic sentiment, and is certainly dangerous reading for an uncritical New Testament student. The book abounds with beautiful, thoughtful, plausible, though largely fictional background pictures, and sidelights to every event and incident in the life of Jesus as recorded in the Gospel. This is in keeping with the Roman Catholic license in interpreting the word of God.

But the most serious objection to the work is his careless use or misinterpretations of some facts in the Gospel narrative. It will be sufficient, I trust, to give a few examples:

On pages 21 and 22, he makes the manger where Jesus was born a common European "stable", "the filthiest place in the world", an earthly pig-sty, where no decorations or perfumes can hide the odor of filth, etc. This is certainly not in accord with what is now known of the "Kahn" or hostility of Palestine, nor of the sanitary laws of the Jews, but it is consistent with Roman Catholic "voluntary humility".

Again on page 24, he makes the wise men or Magi come from the far east some days after "the visit of the Shepherds, and they also find Jesus in the same 'stable'". But the word of God clearly says the wise men "came unto the house and saw the young child with Mary his mother." The circumstances are altogether different; and it is most probable this occurred a year or more after the visit of the Shepherds, and in the meantime Joseph, Mary and the child had returned to Nazareth and had moved their home to Bethlehem before the visit of the wise men.

On page 60, he makes the baptism of John, "the ritual re-instituted by John." This is anti-Scriptural, but Roman Catholic.

On page 61, he makes the death of Jesus a shadow: "Only seems to die."

And thus, throughout the book there is a careless handling of the word of God, common with those

whose "infallibility" make them feel superior to the inspired text.

On page 68, at the bottom of the page, he says: "Jesus conquered Satan in himself and now came out of the desert to conquer him among men." This is probably a mistranslation; it can hardly be that the author thought Jesus was tempted by the process of Satan entering into Him, as in case of Judas Iscariot and other sinful beings; but it is a dangerous suggestion to say the least of it.

On pages 236-7-8 he certainly gives the Roman Catholic primacy of Apostolic Authority to Peter. This is the basis of Popery, and stamps the book as an insidious missile of Roman Catholicism; a dangerous leaven to those who are unacquainted with the wiles of that great hierarchy.

## SOUTHERN BAPTISTS BY GROUPS

By J. F. Love, Cor. Sec'y.

It can be said of Southern Baptists that "all we are brethren". At the same time this unity and fraternity are not denied when we speak of Southern Baptists by groups. I want, therefore, as a contribution to the effort which Godly men are making and for which Godly women are praying to make the 75 Million Campaign a success, to offer some observations on certain groups into which our Baptist people may be divided and thought of at this time.

1. The first group is composed of those who made pledges to the 75 Million Campaign and have since lost money. This is a large group. If all who have lost money since the Campaign started plead their loss as an excuse for not paying their pledges, then, as I see it, there is no possible chance for the denomination to realize success in the greatest thing which Baptists ever undertook and in which they have attracted the attention of the world to themselves as in nothing else in recent history. One man told me some time ago that he was paying interest on \$90,000 to pay his Campaign pledge. I know many Southern Baptists who have lost money during the past four years, have lost heavily and disastrously, but they have not charged their losses up to God. They have taken the losses as their own still and feel that God has left and given enough to justify them in whatever

sacrifice it is necessary to make in order to pay their pledges.

2. The second class is those who made their pledges and have made money. There are men and women in the South who are richer today than they were four years ago. Does not increase of riches increase one's responsibility as well as his ability to do good? Are we not told to give God the first-fruits of all our increase? I wish I could get the ear of those whom God has prospered in this Campaign period. I should like to tell them what an opportunity God now gives them to show their gratitude, to sing His praises in their large gifts, and to make up for the inabilities of the many who, if they pay their pledges, cannot do more and they will do this at great sacrifice. Those who have made money during the Campaign should now come forward not only with their pledges but with thank-offerings to the Lord. Some, thank God, are doing this, and they are thrilling the hearts of thousands who are not able to do it, but would if they could.

3. The third class is composed of those who made no pledges to the Campaign, who for the whole period of four years have shown a willingness to let their brethren and sisters serve God, bear the burdens of His causes, sustain Christian enterprises, promote the Kingdom of Christ. They have as plainly as they could illustrated the sin against which Paul argues in the 8th and 9th chapters of 2 Cor., and have shown a lack of the virtue which Paul exalts. They have shown that they are willing for other men to be burdened while they are eased, and that they lack the grace of cheerful giving. How these men and women, many of them as prosperous as the average Baptist, can hold membership in Baptist churches and claim fellowship with their brethren and sisters who are getting under the burdens of Christ's cause, it is difficult to see. We have no harsh word for such, but among the prayers which we are in these days making to our Heavenly Father one is

this: That by His Holy Spirit the Lord may impress those who until now have made no pledges to make safe this great Baptist enterprise, to do it now, and to make pledges which are truly heroic and which will be accepted by their fellow church members as fruits meet for repentance.

4. There is a fourth group among Southern Baptists. That group is made up of those who made pledges but made pledges which were entirely too small. Their pledges were just large enough to ease their minds and spare them an accusing conscience, but not large enough to cause them any great effort to pay them. My candid opinion is that the pledges of this Campaign which can be paid without some real self-denial, without causing the subscriber to feel some real pinch of circumstance, will lack the very thing which glorifies gifts to our

(Continued on page 16)

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(Continued from page 11)

Orleans. Mary told about visits to the parks and the many things that claim the attention of a small-town girl when visiting a city.

"And Cousin Beth", the child tried to speak casually, but couldn't keep the thrill from her voice, "I did like you said, gave Him the tenth. I never saw nine dollars go so far. I didn't feel 'goody-good' either, only somehow happy in my heart—glad."

"Yes, it's like He said", the woman spoke softly, "the windows of Heaven are opened when we tithe and blessings abound. I'm so glad you learned the 'secret' dear. As the years come and go, I hope you will never forget to give the tenth back to the One who gives us all we have."

The room was in the poorer section of a city of Alabama. It was not bare, under different circumstances could have been called comfortable. But, with that intangible something with which inanimate things seem to reflect the condition of those who live with them, an air of unrest, want and despair pervaded the room.

A woman, the only occupant of the room, sat near a table, leaning her head over on her out flung arm, waiting—waiting—waiting.

In the little mission chapel she had said she wanted LIGHT, was tired of the old life. But what had come of her struggle? What was the use? With a malicious laugh "the man" had cut off her credit. She had no money. She had hunted work till she was tired—soul and body—but found none. The room had grown cold—fuel was out. She was hungry—the larder was empty.

Three women were on their way to this section of the city to see this lonely woman. Two of them had taken up "social work" something as a fad for their leisure hours. They were given to repeating beautiful platitudes but their small minds lacked insight to conditions of others, their hearts didn't throb with understanding of another's burden. The third one with them was a practical Christian. Her hair was silvered by the passing years, suffering had mellowed her life, added tenderness to her handclasp.

These three knocked at the door where the woman waited within. They listened to her story. Two of the visitors gave good advice, shed ready tears. The third visitor talked less but was moved by the woman's forsaken condition. This one's prayer was an earnest petition to the Friend of the needy, to draw near, strengthen and guide. In leaving she pressed a silver dollar (all she had with her) into the lonely woman's hand.

Time passed. Our practical Christian and the lonely woman met again.

"I want to tell you", said the one who had been lonely, "that silver dollar turned the tide. It fed me. It seemed to whisper to my discouraged heart 'somebody cares.' Now I am earning an honest living, and I know the joy of abiding in the Light."

Accustomed to giving of her

means, of conscientiously tithing, this good woman quite naturally thought of helping in a material way the sister who was "discouraged" and lonely. Just a silver dollar, but it meant a soul turned toward the Saviour.

From gladsome youth, and from those who are near the sunset of life's day come the same sincere testimony—"I am glad I tithe!"

—Edna Watkins Hewitt.

Summit, Miss.

#### A CHRISTIAN ARMY IN CHINA

The Story of General Feng and His Army Going Into Battle Singing "Onward Christian Soldiers"  
By George T. B. Davis.

Twenty-three years ago an ignorant Chinese soldier was shooting holes through the characters of a Mission sign board to scare away the cholera demon, and to show his hatred of the foreigners. Today that former private soldier is one of the most unique and influential figures in China, and is commander of one of the most remarkable armies since the days of Cromwell.

This interesting personage is General Feng, who has an army of thirty thousand men just outside Peking, and the latest reports state that fifteen thousand of the troops have professed faith in Christ. It is the cleanest army in the world. No smoking, drinking, swearing, or gambling is seen. Some of those who are not saved say they might as well become Christians, for they have to act like them any way. The men often march from drill singing gospel hymns. A year or two ago when they were fighting the Manchurian War Lord, they went into battle singing "Onward Christian Soldiers". It is scarcely necessary to add that the enemy was defeated.

Some time ago Rev. E. Stanley Jones visited China and held meetings with Dr. J. Sherwood Eddy in General Feng's army. Mr. Jones gives an interesting pen picture of General Feng. Writing in the "Bel-fast Witness", he says: "He is the most outstanding man in China in many ways. Unemotional Chinese and foreigners have, with equal emphasis, told me that they thought he was the one man that could save China, and that he would make a splendid president of China—far better than any they have had so far."

"One day a friend of Feng caught him unawares mopping the floor. Some of his staff remonstrated with him that such work was degrading for him, and they quoted Confucius to that effect. Feng said, 'Yes, Confucius said that; but what does the New Testament say? Here is a New Testament. Find some passage that bears on the subject.' It was this: 'Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.' They acknowledged that Feng was right. No man is ashamed of any work of any kind."

"He has a motor car which is used for guests and officials visiting him, but he himself does not use it."

He either rides a bicycle, walks, or rides a horse. The officers understand that they are not to ride in rickshaws, for it makes them soft. They go in for hardness.

"As we talked with General Feng and felt his grave but humble demeanour, we thought of a combination of Abraham Lincoln, Cromwell, and Moody—the elements of all three meeting in this man. He suffers for his people like Lincoln; he is as iron as Cromwell; and as flaming as Moody. And yet he is human and lovable, with a strong sense of humour."

Probably no other missionary in China has been so used of God in leading General Feng's men to Christ as Dr. Jonathan Goforth, the well known missionary evangelist. For years he has been spending considerable periods conducting revival meetings among the troops, and has seen thousand of them publicly confess Christ. Some months ago three thousand of the troops were baptized in one day.

When in New Zealand recently, the writer received an urgent call from Dr. Goforth to visit China and work in the Christian Army, and we are now in Australia en route to Peking. More than two years ago, our party—consisting of my mother, and her companion, Miss Beebe, and myself—left America on a Bible distribution and soul winning tour of the world. Before leaving America letters were sent out to fifteen hundred people asking them to pray, and to get others to do the same. Prayer has been answered in a marvellous and miraculous manner. The work of the past two years has simply been a narrative of answered prayer.

We were invited to Australia by a Godly business man of Sydney. I expected our work would be chiefly among adults. In an unexpected manner, God swung wide the doors of the schools of Sydney, and at the same time he swung wide the purse strings of the man who invited us to Australia. He declared he would give Testaments free of cost to the boys and girls of Sydney who would enlist in the Pocket Testament League. In a two month's campaign, more than eighteen thousand Testaments were distributed, and thousands of boys and girls and young people confessed Christ. Seeing the marvellous blessing that followed the distribution of Testaments in this manner, this keen business man and his brother became fired with a desire to give Testaments throughout New South Wales to boys and girls who would agree to read and carry them.

In a little more than two years they have given away over one hundred and fifty thousand Testaments. These added to those we have distributed in other parts of Australia and New Zealand make a total of about a quarter of a million Testaments given away in connection with the work. It is the Lord's doing in answer to believing prayer, and to Him we give all the praise!

In his invitation to visit China and work in General Feng's Christian Army Dr. Goforth writes: "I

(Continued on page 15)

## IN MEMORIAM

### Obituary

For the last forty-one years valuable and valued member of what is now 41st Ave. Baptist Church of Meridian, Miss., and one of the most useful citizens of his city, Brother E. D. Roberts, of 4010 5th Street, born January 4, 1853, departed this life 3:20 A. M. Wednesday, March 5, 1924, after an illness of only two or three days.

His early years were spent at the place of his birth, on a farm near Moulton, Lawrence County, Alabama, where at about 16 years of age he became a member of Prospect Baptist Church and from which time forward he lived a consistent Christian life.

Removing to Winston County, Mississippi, in 1873, he there continued agricultural and wood working pursuits for about ten years. There also, in 1875, he married Miss Elizabeth Alice Richardson, to which union were born six children, of whom five survive him. They are Edgar Roberts, general foreman A. & V. shops, Vicksburg, Miss.; C. E. Roberts, merchant, Kissimi, Fla.; Mrs. J. B. Holland, wife of present Chancery Clerk of Lauderdale County, Meridian, Miss.; Mrs. H. N. McNair, whose husband is a skilled machinist in the Southern Railway shops; and A. D. Roberts, assistant division storekeeper of Southern Railway System, Birmingham, Ala. He is also survived by three sisters, living one each in Alabama, Mississippi and Oklahoma, and by three brothers, all of whom are pastors of Baptist churches, viz: Rev. Lee Roberts, near Tupelo, Miss.; Rev. John Roberts, Moulton, Ala., and Rev. A. R. Roberts, Bridgeport, Texas.

The deceased came to Meridian in 1883, during which year, for about six months, he devoted himself to carpentering, save which time he was employed in the N. O. and N. E. Railway shops, until called to higher workmanship above.

Mill foreman since 1906 and unspolled by the promotion, he enjoyed a unique and worthful leadership, more personal than official, among a great number of men; and his "home going" is mourned by them barely less than by his pastor and church and relatives themselves.

He was a modest, mild tempered man, a model husband and father; and loved and served his church and Master's cause, officially and unofficially with equal zeal from arrival in Meridian until he left us for the Home of High.

He was also an honored member of the Scottish Rite Masons and of other fraternal bodies of Meridian, all of whom, bowing in humble submission to our Heavenly Father's will, express sincere sympathy to all the bereaved and acknowledged our mutual, measureless loss.

Preceded to the betetr land by the honored mother of his dutiful children, Brother Roberts was on November 24, 1912, married to Miss Nannie E. Davis, of Laurel, Miss. Of beautiful Christian character, this gentle woman will, as nearly as



# MORIAM

## Obituary

Forty-one years val-  
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Christian character,  
n will, as nearly as

any woman possible can, make up to  
her church and community the in-  
calculable loss sustained by both.

Not forgetful of merited sympa-  
thy for her, we yet thank our Heav-  
enly Father for her fortitude and  
resignation to His will, and for her  
continuance with us and for the place  
she will still occupy in the life and  
work of our church.

—H. H. Honeycutt, Pastor.

## Obituary

James Shanton was born October  
16, 1907; died February 29, 1924.  
He was a son of Mr. Pope Shanton,  
of Lake Carmorant, Miss. His  
mother, who was a Miss Nail, daugh-  
ter of Mr. and Mrs. George Nail, of  
Oak Grove, DeSoto County, Miss.,  
preceded him to the grave some 15  
years, leaving him to the tender and  
loving trust of his grandmother.  
Mrs. Nail cared for him so tenderly  
until he was ready for High School.  
He was a student at Blue Mountain  
Academy when taken sick. He was  
rushed to Memphis to a hospital but  
died after an operation for appendi-  
citis.

James gave his life to the Savior  
in the summer of 1921 and gave  
good testimony of the life within.

Prof. Bowen came over to bear  
witness to his splendid virtues, say-  
ing that James was one of the finest  
boys in school.

The funeral was conducted by his  
pastor, J. L. Price, assisted by the  
Bernardo pastor, Rev. I. W. Roth,  
in the presence of a large congre-  
gation.

His devoted father and grand-  
mother, with a number of near rela-  
tives and sorrowing friends miss  
him. We laid his body to rest under  
a bank of beautiful flowers.

The flowers will bloom again,  
Birds will sing again,  
We shall all meet again

By and by.

There is no death, altho' it seems  
Their spirits for a while have fled,  
But all the boundless universe  
Cries all is life, there is no death.

—J. L. Price, Pastor.

## Obituary

Sister Florence Huffman was born  
October 22, 1868, near Pelahatchie,  
Miss. She was married to Brother  
Walter Sowell, April 24, 1890. She  
united with the Methodist church at  
Lodebar when a child. She later  
united with the Baptist Church at  
Crowville, La. She died at her home  
near Crowville, March 14, 1924. A  
faithful Christian always, ever ready  
to minister to others. Her husband,  
two daughters, four sons, and three  
grandchildren mourn her loss, be-  
sides a stepmother, three brothers  
and four sisters. May we meet  
again some day. She died as she  
lived, trusting Him.

—One Who Loved Her.

(Continued from page 14)

Wish you might come this Autumn  
and plan to spend at least a year in  
China. You are needed, and you  
would have the hearty sympathy of  
General Feng and his five Brigade  
Generals and Chief of Staff, as well  
as his fifteen Colonels, and most all  
his Majors in your efforts. It will  
be the greatest opportunity of your

life; for you, through this Christian  
army, can help make this great  
people a Bible-loving people."

An edition of fifty thousand Testa-  
ments in Chinese is being printed  
for the campaign in China. They are  
small enough for the pocket and  
are bound in durable cloth covers. I  
wrote Dr. Goforth asking how many  
Testaments would be needed for the  
army. In reply he says that while  
some of the men have Testaments  
and carry them, they are rather  
worn, and that General Feng wishes  
each man in the army to receive a  
new one. This will mean thirty  
thousand copies, while we are hop-  
ing to use at least twenty thousand  
more in special work among prison-  
ers, orphans, lepers, students, and  
other special classes.

Dr. Goforth declares General  
Feng's army is the greatest spiritual  
force in China. He urges me to get  
Christian people everywhere to pray  
for them "because their upholding  
means the salvation of untold mil-  
lions." One of the foremost Chris-  
tian workers in Australia, and a man  
of keen spiritual vision says: "I  
agree with Dr. Goforth that General  
Feng's army is the key to the fu-  
ture welfare of China."

Surely you wish to have a part in  
this work by joining with others in  
praying fervently day by day for  
General Feng and his army; and for  
us as we labour in their midst. By  
your prayers you can have a vital  
share in the victories achieved. We  
are making an effort to get fifty  
thousand intercessors to pray for  
the work and workers. Can we count  
on your co-operation?

A Prayer Card has been issued con-  
taining suggested prayers for Gen-  
eral Feng and his army, and for  
our party. You can also render  
splendid service to the cause by  
sending for a supply of these cards  
and distributing them in your church  
and community. A letter addressed  
to "The Sunday School Times", 1031  
Walnut Street, Philadelphia, Pa.,  
will bring the desired number of  
cards free of cost.

In closing let me appeal to  
Christians everywhere to focus their  
prayers upon this strategic and un-  
paralleled movement in China, and  
thus demonstrate to the world once  
more the fact that God hears our  
believing prayer.

## MY FRIEND

By Inez Long Ray.

I have found a friend who knows  
each ill  
That human hearts must bear;  
He knows our joys, He knows our  
griefs  
And wants them all to share.

His is the eye and power too,  
That all our pathways keep;  
And He it is that watches o'er  
When loved ones fall asleep.

And though we pass through death's  
cold vale  
With darkness falling o'er;  
His hand will hold and take us  
home  
To heav'n bright shining shore.  
Caller: I want to see Mr. Brindle.  
Office Boy: He's in conference.

Caller: Hum. When will the con-  
ference be over?

Office Boy: Right after you leave,  
sir.—The Spur.

Friend: What is your baby going  
to be when he grows up?

Financier: A blackmailer, I'm  
afraid. We have to give him some-  
thing every little while to keep him  
quiet.—Boston Transcript.

Teacher: What is ignorance,  
Tommy?

Tommy: Ignorance is when you  
don't know anything and somebody  
finds it out.—Boston Transcript.

One of the attendants at an art  
gallery is a baseball enthusiast, a  
fact he generally manages to con-  
ceal there, though it did come out  
once.

One afternoon a director came  
bursting into the room where this  
attendant was at the time and de-  
manded:

"How come it that Shakespeare's  
statue is standing on the pedestal  
marked Scott?"

"Well, sir," answered the attend-  
ant, "he must have got his base on  
an error."—Selected.

Papa: "Bobby, if you had a little  
more spunk you would stand better  
in your class. Now, do you know  
what spunk is?"

Bobby: "Yes, sir. It's the past  
participle of spank."

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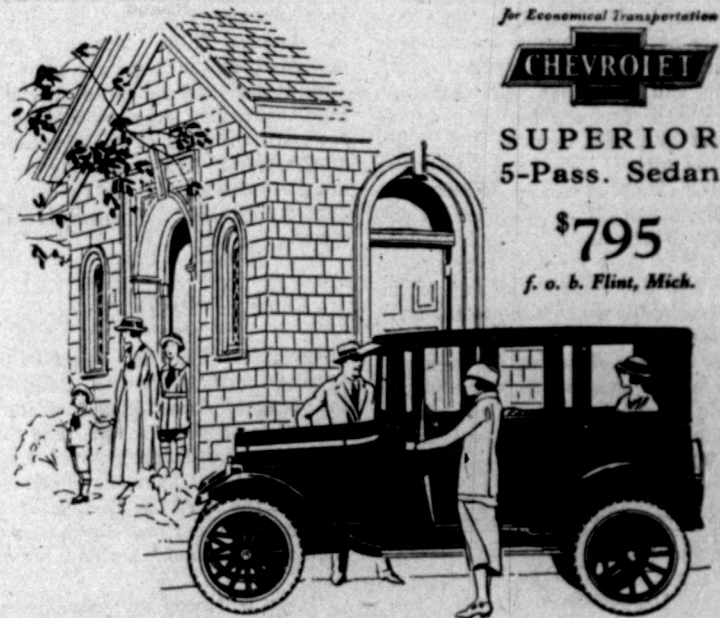
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fine finish.

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**Chevrolet Motor Company**

Division of General Motors Corporation

Detroit, Michigan



(Continued from page 13)

Lord. Only today we have a check from a good woman for seventy-five cents on which is written "Saved on dinner, Jan. 13th". Ah, that is the sort of giving that Jesus loves and that brings His children into fellowship with Him, because that is the sort of giving that He did for us. Let the small subscribers increase their subscriptions in these closing crucial months of the Campaign.

5. Another class still and this is composed of those who have been saved by the precious blood and have joined our churches since the Campaign started. These men and women alone could make up the deficit of this Campaign and insure its success if they would. I believe that it is the solemn duty of us all to seek out these fellow church members who have come into our Christian circles in the past four years and enlist them heart and purse for the winning of this Campaign.

6. Another group still. The correspondence which comes to my desk is proof positive that there is a multitude of our Southern Baptists who, though having not increased in wealth, have paid in full their pledges for the entire five year period. Many of these, as I know well, have done this at what many Christians would have called great sacrifice, but which has been to these a rich treasure of spiritual joy. Are there not many, many among those who have paid their pledges in full who will now that this Campaign lags, come forward in a last supreme effort and help to save it by additional gifts? We have had many letters from men and women containing such gifts. Shall we not call upon all who have paid their pledges to add to their joy and contribute to the final and complete success of the Campaign by still giving to the end? These have already been an inspiration to some of us and by such giving as we suggest, they can inspire their fellow church members who do not now feel as great interest in the Campaign as they feel.

#### SOUTHWESTERN SEMINARY HAS INTERESTING STUDENT BODY

(By Lewis A. Myers)

A numerical rating of the states in the Seminary represented by a contingent of ten or more students gives the second place to Oklahoma. Texas, with her population of four million, being the domicile of the institution, leads for natural reasons. Oklahoma's contingent numbers forty-six. Mississippi follows in third place contributing thirty-two. Arkansas has twenty-seven, Tennessee twenty-four, Missouri twenty-one, Louisiana thirteen, North Carolina eleven, New Mexico and South Carolina ten each, Illinois eleven, Alabama eight, California seven. In all there are twenty-eight states represented. Of the fifteen states

remaining the contingents range from one to seven. The number of resident students approximate six hundred, about two-thirds of whom are enrolled for theological degrees.

In the enrollment of the session 1922-23 the five leading states were rated in exactly the same order as in this session. Tennessee and Missouri have increased their representations. In the case of some states the number has been doubled. The border line of previous years has also been enlarged to embrace Washington and Oregon. Following the coast line from Spokane to the mouth of the St. Lawrence river, only Maine, Rhode Island, Connecticut, and New Jersey are omitted from the sea-board states represented. Among the western and middle western states represented are Colorado and Nebraska. Three students are enrolled from West Virginia, two from Massachusetts, and two from Arizona. The enrollment at this period of the session is the largest and the most representative of any session in the history of the institution.

Twelve nations are represented, including China, Japan, India, Poland, Utrania, Russia, England, Germany, Mexico, and Canada. These nations together with the United States and possessions of each embrace 90% of the area of the earth. In most instances the nationalities are distinct. These foreign representatives in the Seminary give the student body an index to the feelings, attitudes, impulses and characteristics of 80% of the population of the world. Those planning to do mission work on foreign fields have here an excellent opportunity for study.

#### OBEY

"Behold, to obey is better than sacrifice, and to harken than the fat of rams." Sam. 15:22. The failure of Saul to obey the command of God cost him the kingship over Israel. "Thou hast not kept the commandment of the Lord thy God, which he commanded thee; now thy Kingdom shall not continue." 1st Sam. 13:13-14.

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Ex. 19:5.

"But my servant Caleb, because he hath followed me fully, him will I bring into the land wherein he went; and his seed shall possess it." Num. 14:24.

"Blessed is the man that feareth the Lord, that delight greatly in his commandments." Is. 112:1.

"Blessed are they that keep his testimonies, and that seek him with the whole heart." Ps. 119:2.

"Obey my voice and I will be your God, and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well unto you." Jer. 7:23.

"If we be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Ish. 1:19-20.

"Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46.

"Blessed are they that hear the word of God and keep it." Luke 11:28.

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death." John 8:51.

"If a man love me he will keep my words: and my Father will love him and we will come unto him and name our abode with him." John 14:23.

"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. Ye are my friends if ye do whatsoever I command you." John 15:10-14.

"Jesus said unto him, Thou shalt love the Lord thy God with all heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law of the prophets." Mat. 22:37-38-39-30.

"Love is the fulfilling of the law." Rom. 13:10.

"For all the law is fulfilled in one word (one sentence) even in this, Thou shalt love thy neighbor as thyself." Gal. 5:14.

"This is my commandment, That ye love one another, as I have loved you." John 15:12.

"Hereby we do know that we know him, if one keep his commandments." 1st John 2:3.

"This is the love of God, that we keep his commandments: and his commandments are not grievous." 1st John 5:2.

"This is love, that we walk after his commandments." 2nd John 6.

"Trust and obey, for there is no other way

To be happy in Jesus, but to trust and obey."

—C. M. Sherrouse.

The supply sergeant had just issued the last assortment of shoes to the colored outfit. There were

plenty of kicks, but the loudest and most prolonged came from Private Indigo Snow, who, failing to receive satisfaction elsewhere, betook himself to the captain.

"Cap'n, suh," he announced, "mah shoes am too big fo' me."

"You'll have to make the best of it," answered the captain. "Plenty of men have shoes that don't quite fit."

"Don't quite fit!" ejaculated Indigo. "If yo' says 'tensun,' cap'n, Ah comes to 'tenshun. Den if yo' says to, 'right about face,' Ah comes to right 'bout face, but mah shoes stays at 'tenshun. Don't quite fit! Huh!"—Inklings.

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Buick 6... 24 mi. Olds... 23 mi. Nash 6... 23 mi.  
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